With author's compliments.

CRITICO-BIBLICAL

DISQUISITION

ON THE TIME

DURING WHICH CHRIST LAY IN THE TOMB.

BY

FRANCIS DE HIERONYMO JOVINO, S. J.,
PROFESSOR OF SACRED SCRIPTURE AND ORIENTAL LANGUAGES
IN WOODSTOCK COLLEGE, MARYLAND.

LATIN AND ENGLISH.

WOODSTOCK COLLEGE PRINT.
1875.

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1. Jesus Christ – Burial
2. Jesus Christ – Resurrection

DISQUISITIO

CRITICO-BIBLICA

DE

TEMPORE SEPULTURÆ CHRISTI

A

FRANC. DE HIERONYMO JOVINO, S. J.,
PROF. BIBL. EXEG. ET LINGG. ORIENTT. IN COLL. EJUSDEM SOC.
AD WOODSTOCK, IN FŒDERATIS AMERICÆ BOREALIS STATIBUS,
ELUCUBRATA.

WOODSTOCK
EX OFFICINA TYPOGRAPHICA COLLEGII
M. DCCC. LXXV

CUM opus, cui titulus DISQUISITIO CRITICO–BIBLICA DE TEMPORE SEPULTURÆ CHRISTI a P. Francisco de Hieronymo Jovino nostræ Societatis Sacerdote conscriptum, aliquot ejusdem Societatis Theologi, quibus id commisimus, recognoverint ac in lucem edi posse probaverint, potestate ab A. R. P. N. PETRO BECKX, Præposito Generali, nobis ad id data, facultatem concedimus ut typis mandetur. In cujus rei fidem has litteras manu nostra subscriptas et sigillo officii nostri munitas dedimus.

Baltimori, die 2. Februarii, anno 1875.

JOSEPHUS E. KELLER, S. J.,
Præpositus Provincialis.

IMPRIMATUR
✠ JACOBUS ROOSEVELT BAYLEY
Archiep. Baltimorensis.

CRITICO-BIBLICAL

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PRÆFATIO.

Quæ me ad hanc elaborandam disquisitionem adegerunt motiva, ea potissimum bina sunt: amor veritatis, nec non obsequium erga illos, quorum imperata facere sacrum mihi esse debet. Atque horum primum ut recte intelligatur, nullatenus ita est accipiendum, ac si ipse versatus unquam fuerim in dubio circa tempus, quo Christus mortuus jacuit in sepulcro. Quum enim natus sim in gremio catholicæ Ecclesiæ, jam a crepundiis didici sapientissima cœcitate, non solum illud ut verum habere, quod Ea *explicite* credendum proponit; verum etiam quod simpliciter in constanti et universali Ipsius consuetudine continetur; quum et de hoc, servata proportione, ille valeat opus est Vincentii Lirinensis canon: *Quod constanter et ubique tenuit Catholica Ecclesia, non est putatum erratum sed traditum.* Itaque ad præsentem disquisitionem mentem manumque adposui non plane ut egomet meis, sed ut votis agnoscendi veritatem facerem satis, quæ Egregius Watson eadem illa scriptione (speciosa quidem, fateor, minus tamen veritati congrua), qua contendit: Christum *septuaginta-duabus horis* jacuisse in

PREFACE.

The motives which have led me to undertake this disquisition are chiefly two : a love of the truth, and respect for the wishes of those whose commands it is a sacred duty with me to obey. The first of these motives I would not have understood as if I had ever, in any sense, doubted about the time during which Christ, after His death, lay in the tomb. Since I was born in the bosom of the Catholic Church, I was always taught from my earliest infancy to believe as true what she professes *explicitly* as of faith, and also whatever had been constantly and universally held within her pale ; for to these truths also, with due proportion, applies that well known canon of St. Vincent of Lerins : "*What the Catholic Church has always and everywhere held cannot be accounted false, but must be held as true.*" Hence I have undertaken this task, not by way of investigating the truth for my own sake, but in answer to the wish expressed by the Rev. Mr. Watson in the article, able and learned indeed, but certainly wide of the truth, in which he contends that Christ was *seventy-two hours* in the tomb. "I should

sepulcro, hisce verbis patefecit: "*I should be glad to have these views criticised severely,*" quod est, noscere cupio, num verum vel falsum sit, quod hisce in ephemeridibus scriptitavi. Verum quidem est, neque inficiandum puto, quod dum alteri proponere veritatem studui, mihimetipsi haud parum profui. Id enim utilitatis simul atque emolumenti ex ea mihi provenit, ut cum profundius fundamenta controversiæ vestigarim, plene scientifica evaserit cognitio, quam de tempore sepulturæ Christi possidebam. Gratias igitur adversario ago, majores etiam habeo, ob oblatam occasionem mei intellectualis profectus.

Dominus itaque Watson in articulo, qui infra habetur, conatur ostendere: *Christum integris tribus diebus mansisse in sepulcro.* Contra vero Ecclesia Catholica, celebrando memoriam mortis Christi die Veneris et resurrectionis die Dominica, *practice* docet: *Christum non integris tribus diebus fuisse sepultum.*

Disquisitio secundum exhibitam mihi materiem a clarissimo adversario apte in quatuor dispescitur capita; in quorum primo expendentur testimonia biblica, quæ prima fronte videntur contrariæ favere sententiæ. In altero ostendetur Christum mortuum esse ipso primo die azymorum. Hunc, in tertio capite demonstrabitur, anno emortuali Christi, incidisse in diem Veneris. Tandem in postremo examini subjicientur, quæ secundario tantum se habebunt ad quæstionem jam solutam atque enodatam.

be glad," he says, "to have these views criticised severely;" which I take to mean that he would like to know whether he is right or wrong in the views he has set forth in a public print. And I do not deny that, whilst I have been laboring to show the truth to another, I have found no little benefit accrue to myself from the work; for, the researches made to ascertain the critical basis on which my constant belief had rested has served to make that firm belief of faith scientific too. My thanks are, therefore, due to the learned adversary who has given me this occasion of intellectual profit.

The Rev. Mr. Watson, in the article under consideration, undertakes to show that Christ remained *three whole days* in the tomb. But the Catholic Church, by commemorating the death of Christ on Friday, and His Resurrection on Sunday, *practically* teaches that Christ *did not remain three whole days* in the tomb.

This treatise, following the course marked out by the learned writer whom I am opposing, naturally falls under four heads. First, I shall consider the Scriptural quotations, which, at first sight, might seem to favor the doctrine of my opponent. Second, I purpose to show that Christ died on the first day of Azyms. Third, we shall see that in the year of Christ's death this day was Friday. Finally, I shall consider such matters as are subordinately connected with the question already settled.

Tria adhuc hic notanda supersunt; quorum primum est me, eorum præsertim, quæ in secundo et tertio capite habentur, maximam partem deprompsisse ex erudito opere clarissimi P. Franc. X. Patritii, cui est titulo: LIBRI TRES DE EVANGELIIS, sæpe retentis ipsis ejusdem verbis. Hoc vero egi, tum quia nescivissem clariori, distinctiorique ratione eadem exponere; tum, idque præcipue, ut facto ipso significarem, quanti faciam vel verba illius, quem glorior, me habuisse præceptorem in studiis bibliorum.

Alterum debitum justitiæ est, ob quod majores, quas possum, sunt mihi referendæ gratiæ iis e meis sodalibus, qui conlatis studiis nisibusque, brevi prorsus tempore, disquisitionem præsentem in linguam vertere anglicam.

Tertium respicit testimonia biblica juxta versiones orientales afferenda. Difficultas inveniendi typos orientales, alios ab Hebraicis, in id me consilii injecit, ut lucubrationi ipsi ea intersererem vel ad litteram in latinum versa, ubi textura orationis argumento est; vel latinis tantum litteris, nativa verborum proprietate servata, ubi verba ipsa expenduntur. In utroque tamen casu ea testimonia numeris arabicis distinguuntur, quibus ad calcem dissertationis numeri pariles respondent in pagella, quæ textus orientales orientalibus characteribus λιθογραφικῶς exhibet exaratos.

SCRIBEBAM WOODSTOCK,

Kal. Jan. MDCCCLXXV.

I may here remark three things :—1. That for the matter here proposed, especially in the second and third divisions, I am chiefly indebted to the learned work of F. Francis X. Patrizi entitled: LIBRI TRES DE EVANGELIIS; and at times I have not thought it improper to use the very words of that illustrious writer, both because I do not flatter myself that I could have expressed his ideas more clearly and distinctly, and because I am happy thus to bear witness to the reverence I feel for the authority of one whom I am proud to claim as my preceptor in Biblical studies.—2. I cannot forbear taking this occasion of paying a grateful debt of justice to these of my brethren who have so kindly and cheerfully lent me their valuable time and labor, and have, in a very brief period of time, clothed this treatise in its English dress.—3. I must say a word about the Scripture texts which I have collated from various Oriental versions of the Bible. The difficulty of obtaining types for the Oriental languages, other than the Hebrew, has forced me to the expedient of sometimes giving the texts in a literal Latin translation, where the argument is based upon the structure of the sentence; at others, of giving the words themselves, though in Roman letters, when the words themselves are the point in consideration. In both cases, each text is numbered with the Arabic numerals which are referred to similar signs which will be found annexed to the original texts in lithograph at the end of the Latin treatise.

WOODSTOCK COLLEGE,

HOWARD CO., MD.,

January 1st., 1875.

(From the Religious Herald, Richmond, Va., August 20, 1874.)

CHRIST LAY IN THE GRAVE 72 HOURS.

In proof of this affirmation, I submit the following brief notes. I have discussed the subject at great length in my manuscript book, " *Watson's Prophetic Interpretations.*"

FIRST.— *The prophetic declarations of Christ Himself.* 1. That he would be in the heart of the earth three days and three nights. Matt. xii. 40. He measured these prophetic days by the *historic* days in Jonah i. 17. One day and one night are 24 hours; and three days and three nights must be 72 hours—unless the contrary can be *proved.* 2. Christ declared that he would rise the third day. Matt. xvi. 21. etc. This language may of itself *include* the day of the burial, or it may *exclude* it. But it must be interpreted so as to agree with the other Scriptures. Peter and Paul say that Christ did rise the third day. Acts x. 40, and 1 Cor. xv. 4. 3. Christ declared that he would rise "after three days." Mark viii. 31. That is, according to the common version; but the rendering is very imperfect. The Greek preposition *meta* is the word here translated "after:" and it is followed by the *accusative case.* In every example of this construction, *the end* or *the completion* of the thing is denoted. The whole may be; but the end must be. In Mark viii. 31. there may be *the ends* of three days: and yet but two whole ones. Let us suppose that Christ was buried on our Wednesday just as the sun was setting: this was *the end* of Wednes-

VERSIO LUCUBRATIONIS D. WATSONII

EDITÆ
In Præcone Sacro Richmondii,
20 *Augusti*, 1874.

CHRISTUS JACUIT IN SEPULCRO SEPTUAGINTA-DUABUS HORIS.

Ut assertionem hanc probem, sequentes adnotatiunculas subjicio. Rem totam fuse expendi in meo libro manuscripto—*Watsonii Propheticæ Interpretationes.*

PRIMA.—*Propheticæ declarationes ipsius Christi.*—1. Quod ipse futurus fuisset in corde terræ tribus diebus et tribus noctibus. Matt. xii. 40. Ipse dimensus est hos dies propheticos juxta dies *historicos* apud Jonam i. 17. (Vlg. ii. 1.) Dies una et nox item una conflant viginti-quatuor horas; dies proinde tres et noctes tres septuaginta-duas horas conflent opus est—nisi forte contrarium *probari* queat.—2. Christus declaravit se resurrecturum tertia die. Matth. xvi. 21. etc. Hæc loquutio ex se potest *includere* vel *excludere* diem sepulturæ. Verum debet interpretari ita, ut congruat aliis Scripturis. Petrus et Paulus dicunt Christum resurrexisse tertia die. Act. x. 40. et 1. Cor. xv. 4.—3. Christus declaravit se resurrecturum "post tres dies." Marc. viii. 31. Hoc est juxta communem versionem; sed enim versio est valde imperfecta. Quæ vox heic redditur "post," est Græca præpositio μετά: eam porro accusandi casus sequitur. In omni exemplo hujusmodi constructionis, *finis* vel *complementum* rei indicatur. Totum esse potest; *finem* oportet esse. Marc. viii. 31. possunt esse *fines* trium dierum: dies autem tantum integri bini. Ponamus Christum sepultum fuisse ad amussim occidente

day according to the Bible; for the day ended at sunset. Then Thursday sunset was *the end* of the second day; and Friday sunset was *the end* of the third day. The Greek, when fully expressed, means *after the ends* of three days. Now, let us suppose that Christ rose just as the sun was setting on Saturday—just before the end: then he rose *after the end* of three days. If he was buried just at sunset on Wednesday, then *from* that day we begin to count—Thursday, Friday and Saturday; and this would bring the resurrection on Saturday just as the sun was setting. If these suppositions are *facts*, then Christ lay in the grave from sunset on Wednesday to sunset on Saturday, thus fulfilling the "three days and three nights," "the third day," and THE ENDS OF THREE DAYS. To this last clause I invite the attention of Greek scholars.

SECOND.—*The Jews divided the 24-hour days from each other at sunset* Gen. i. 5. 8. 13. 19.

THIRD.—*The 12-hour day began at sunrise and ended at sunset.* John xi. 9, and Matt. xx. 3—12.

FOURTH.—*The 12-hour night began at sunset and ended at sunrise.* Acts. xxiii. 23. As a matter of course, the night included all the time that the 12-hour day excluded.

FIFTH.—*The night-time of every 24-hour day came before the day-time, thus:*  This was compelled to be the case, for the 24-hour day began at sunset. Let the reader for the present forget our unfortunate division at midnight.

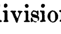
SIXTH.—*The paschal lamb was killed on the sunset line at the end of the 13th day of the first ecclesiastical month, and at the beginning of the 14th day.* Ex. xii. 6, and Deut. xvi. 1. 6. As the lamb was killed "at the going down of the sun," at the end of the 13th day, it was eaten "IN THAT NIGHT"—Ex. xii. 8—that is, in the night

sole nostræ diei Mercurii: hic erat *finis* diei Mercurii juxta Biblia; dies enim occasu solis finiebatur. Tunc occasus diei Jovis *finis* erat secundæ diei; et occasus diei Veneris *finis* erat tertiæ diei. Græca phrasis, plene reddita, significat *post fines* trium dierum. Nunc, ponamus Christum resurrexisse ad amussim occidente sole diei Saturni—præcise ante finem: tunc resurrexit *post finem* trium dierum. Si ipse sepultus fuit exacte ad occasum diei Mercurii, tunc *ab* illo die incipimus enumerare—diem Jovis, Veneris et Sabbati; atque hoc conjiceret resurrectionem in diem Saturni, ad amussim ad occasum solis. Si istæ positiones sunt *facta*, tunc Christus jacuit in sepulcro ab occasu diei Mercurii ad occasum diei Sabbati, sic complens "tres dies et noctes tres" "tertiam diem" et FINES TRIUM DIERUM. Ut postremæ huic conclusioni animum advertant, Græcarum litterarum studiosos expostulo.

SECUNDA.—*Judæi sejungebant dies viginti-quatuor horarum invicem ab occasu solis.* Gen. i. 5. 8. 13. 19.

TERTIA.—*Duodecim horæ diurnæ incipiebant ab ortu solis, et desinebant ad occasum.* Jo. xi. 9. et Matth. xx. 3—12.

QUARTA.—*Duodecim horæ nocturnæ incipiebant ab occasu solis, et desinebant ad ortum.* Act. xxiii. 23. Comperta res est, noctem inclusisse omne tempus, quod dies duodecim horarum excludebat.

QUINTA.—*Tempus nocturnum uniuscujusque diei viginti-quatuor horarum præveniebat tempus diurnum, sic:*  Hoc accidebat, quia dies viginti-quatuor horarum incipiebat ab occasu. Obliviscatur lector in præsentia nostræ infelicis divisionis a media nocte.

SEXTA.—*Agnus paschalis occidebatur in limite occasus in fine decimæ-tertiæ diei primi mensis ecclesiastici, et in initio decimæ-quartæ diei.* Ex. xii. 6. et Deut. xvi. 1. 6. Sicut agnus occidebatur "occidente sole" in fine decimæ-tertiæ diei, comedebatur in "illa

of the 14th day. The next 12-hour day was still the 14th day. Let this be remembered.

SEVENTH.—*Christ was at the passover the night he was betrayed.* Matt. xxvi. 17—25. 47—49. This was the night of the 14th. This very night the law required—no other. Christ came to fulfil the law—not to break it. Matt. v. 17.

EIGHTH.—*Christ was crucified during the next 12-hour day.* Matt. xxvii. 1—35, and Mark xv. 1—24.

NINTH.—*The next day (the 15th of the month) was always a Sabbath.* Ex. xii. 16; Lev. xxiii. 4—7; Num. xxviii. 16—18. The passover lamb was eaten in *the night* of the 14th; and *the day-time* of the 14th was "the preparation of the passover" Sabbath. John xix. 14.

TENTH.—*Christ lay in the grave* TWO SABBATHS. This does not appear in any English version that I have ever seen; because the translators have given *their interpretations* instead of translations! The word "Sabbath," singular and plural, is found in the Greek New Testament sixty-eight times. The word is transferred, like *baptizo*, fifty-nine times—*Sabbaton, Sabbath;* and *Sabbata, Sabbaths.* But it is translated nine times by the word "week!" In the following seven places, "week" stands for *plural* Sabbaths in the Greek: Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; and 1 Cor. xvi. 2; and, in the following two places, it stands for one single Sabbath only! for one single day! Luke xviii. 12, and Mark xvi. 9. And five of these strange translations are in the account of our Lord's resurrection! If it was right to *transfer* the Sabbath in fifty-nine places, why not have done so in the other nine? In ten places, the plural Sabbath in the Greek is transferred into the singular Sabbath in the English! What! Is there no difference in the Greek between one Sabbath and more than one? Between one Sabbath and a

nocte." Ex. xii. 8. hoc est, in nocte decimæ-quartæ diei. Proximus duodecim horarum dies erat adhuc dies decima-quarta. Fac hujus rei recorderis.

SEPTIMA.—*Christus pascha celebravit nocte, qua fuit traditus.* Matth. xxvi. 17.—25. 47—49. Hæc fuit nox diei decimæ-quartæ. Hanc ipsam noctem lex requirebat,—non aliam. Christus venit adimplere legem—non solvere. Matth. v. 17.

OCTAVA.—*Christus fuit cruci fixus proximis duodecim horis diurnis.* Matth. xxvii, 1—35, et Marc. xv. 1—24.

NONA.—*Proxima dies (decima-quinta mensis) erat semper Sabbatum* Ex. xii. 16., Lev. xxiii. 4—7., Num. xxviii. 16—18. Agnus paschalis edebatur nocte decima-quarta; cui respondens diurnum tempus erat "præparatio paschalis" Sabbati. Jo. xix. 14.

DECIMA.—*Christus jacuit in sepulcro* DUOBUS SABBATIS. Hoc in nulla Anglica versione, quam unquam viderim, apparet; quia interpretes dederunt *suas interpretationes* loco versionis! Vox "*Sabbatum*" sive singulari sive plurali numero reperitur in Novo Testamento Græco sexaginta-octo vicibus. Ea autem reddita est, uti *baptizo*, quinquaginta-novem vicibus—*Σάββατον*, *Sabbath* (Sabbatum); et *Σάββατα*, *Sabbaths* (Sabbata). Verum versa est novem vicibus verbo "hebdomada!" Septem sequentibus locis, "hebdomada" ponitur pro plurali Græco Sabbaths (Sabbata): Matth. xxviii. 1., Marc. xvi. 2., Luc. xxiv. 1., Jo. xx. 1. 19., Act. xx. 7. et 1. Cor. xvi. . 2; et duobus sequentibus locis, ea est solum pro uno singulari Sabbato! pro uno singulari die! Luc. xviii, 12. et Marc. xvi. 9. Et quinque harum subabsurdarum versionum sunt in narratione resurrectionis Domini nostri! Si rectum fuit *vertere* Sabbatum quinquaginta-novem vicibus, cur non factum est similiter aliis novem? Decem locis, Sabbatum, quod Græce plurale est, versum est Anglice in singulari numero. Quid! Nullum discrimen Græce est inter unum Sabbatum et plus quam unum?

week? Between Sabbaths and a week? The language is strangely *inspired*, if there is no difference!

Where the "Sabbath" is found in Matt. xxviii. 1, the Greek has the plural: and the word "week" stands for plural Sabbaths in Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1, and John xx. 1. Here, then, are five plural Sabbaths connected with the Lord's resurrection. Well, he lay in the grave the passover Sabbath on Thursday, and the 7th-day Sabbath on Saturday; and this harmonizes Mark xvi. 1 with Luke xxiii. 54. The passover Sabbath had passed, and the spices were bought on Friday, the same day they were prepared, and the women rested on the 7th-day Sabbath —Saturday. Christ was crucified on the preparation day of the passover Sabbath—John xix. 14—not of the 7th-day Sabbath. The next day was a "high day;" a great Sabbath, that came at the great feast of unleavened bread. John xix. 31. A Sabbath that came fifty-two times a year was not a great Sabbath. As there were other preparation days, Christ was not *necessarily* crucified on Friday—especially as he would thereby have forfeited his claim to Divinity! Matt. xii. 38—40, and xxvii. 62—66.

ELEVENTH.—*Christ died about* 3 *P. M., of our time, on Wednesday, and he was buried the same evening just as "the Sabbath drew on."—Epephoske.* Luke xxiii. 54. That is, the passover Sabbath was just beginning to appear; and it began to appear every time at sunset exactly. This determines *precisely* the time of the burial. It was not about an hour by sun, but it was near the last moments of Wednesday. As he was buried at sunset, he rose at sunset, in order to make the full "three days and three nights."

TWELFTH.—In Matt. xii. 40, *Christ meant* 12-*hour days:* because no other kind can be supplied so as to make sense; but this

Inter unum Sabbatum et hebdomadam? Inter Sabbata et hebdomadam? Novum genus inspirati sermonis est, si discrimen nullum est!

Ubi "Sabbatum" reperitur Matth. xxviii. 1., in Græco est plurale: et vox "hebdomada" est pro plurali Sabbata Matth. xxviii. 1., Marc. xvi. 2. Luc. xxiv. 1., et Jo. xx. 1. Hic ergo habentur quinque pluralia Sabbata connexa cum resurrectione Domini. Recte: ipse jacuit in sepulcro Sabbato paschali, die Jovis, et Sabbato septimæ diei, die nempe Saturni: atque hæc animadversio Marc. xvi. 1. et Luc. xxiii. 54. in harmoniam redigit. Sabbatum paschale erat transactum, et aromata empta fuere die Veneris, eadem die fuerunt præparata, et mulieres quieverunt septima die—Sabbato. Christus cruci fixus fuit die præparationis Sabbati paschalis—Jo. xix. 14—non septimæ diei—Sabbati. Proximus dies fuit "magnus dies;" magnum Sabbatum, quod recurrebat in magna festivitate azymorum. Jo. xix. 31. Sabbatum, quod occurrebat quinquaginta-duabus vicibus in anno, non erat magnum Sabbatum. Quum igitur fuerint alii dies parasceves, Christus non fuit *necessario* cruci fixus die Veneris—præsertim quia exinde amisisset omne jus ad Divinitatem! Matth. xii. 38—40. et xxvii. 62—66.

UNDECIMA.—*Christus mortuus est circa horam* 3. *P. M., nostri temporis, die Mercurii, et sepultus fuit eadem die ad vesperam præcise "quum Sabbatum illucesceret."*—ἐπέφωσκε. Luc. xxiii. 54. Hoc est, Sabbatum paschale ad amussim incipiebat apparere; et incipiebat semper apparere exacte ad solis occasum. Hoc determinat præcise tempus sepulturæ, quod fuit non horam circiter unam ante solis occasum, sed prope ultima momenta diei Mercurii. Sicut sepultus fuit ad occasum, ita ad occasum resurrexit, ut compleret "tres dies et tres noctes."

DUODECIMA.—In Matth. xii. 40. *Christus intendit dies duodecim horarum:* quia nullum aliud genus suppleri potest ita, ut faciat

kind can—thus: "For as Jonas was three (12-hour) days and three nights in the whale's belly, so shall the Son of Man be three (12-hour) days and three nights in the heart of the earth." In this manner, we determine beyond the shadow of a doubt that these are 12-hour days—that they are perfectly separate and distinct from the nights. So then, if parts of days stand for whole ones, there must be parts of three distinct 12-hour days; for these are the "three" of the prophecy: and the fulfilment must be in the same kind. Let us count: one hour of Friday, one whole day! twelve hours of Saturday—a full day: but where is any part of the third? The third 12-hour day did not begin till sunrise on Sunday morning! Now for the nights: Friday night, one; eleven hours of Saturday night, two; but where is any part of the third night? It appears almost incredible, that any sensible man could believe for one moment such a Roman Catholic monstrosity!

THIRTEENTH.—*Mary Magdalene and the other Mary went to the sepulchre just after sunset on our Saturday; and the Lord had risen before their arrival.* Matt. xxviii. 6. An angel said: "He is not here: for he is risen, as he said." The first verse of this chapter begins thus, in the common version: "In the end." These words stand for *opse*, and it always means the first military night-watch. In Mark xiii. 35. the four watches are found in the following order: (1) "at even, *opse*, (2) or at midnight, (3) or at the cock-crowing, (4) or in the morning"—*proi*. Here *opse* means the first three hours after sunset, and *proi* the last three hours of the night, from 3 A. M. to 6, at sunrise. Six hours forever separate them. If Christ had risen before the two Marys went to see the sepulchre, *in the opse, or first watch after the Sabbath* (and this is the Greek), then he did not rise in the *proi*, or in the fourth watch of our Sunday morning. For confirmation of the meaning of *opse*,

sensum; sed hoc genus potest—sic: "Quia sicut Jonas fuit tribus diebus (duodecim horarum) et tribus noctibus in ventre ceti, sic erit Filius Hominis tribus diebus (duodecim horarum) et tribus noctibus in corde terræ." Hoc pacto determinamus absque ulla dubii umbra quod ii fuere dies duodecim horarum—quod ii fuere prorsus separati et distincti a noctibus. Sic igitur, si partes dierum sunt pro diebus integris, debent esse partes trium distinctorum dierum duodecim horarum; quia hi sunt "οἱ tres" prophetiæ: atque adimpletio ejusdem generis sit necesse est. Supputemus igitur: unam horam diei Veneris, integram diem! duodecim horas diei Sabbati—plenam diem: sed ubi est pars aliqua tertiæ? Tertia dies duodecim horarum non incepit nisi oriente sole diei Dominicæ! Ad noctes gradiamur: noctem diei Veneris, unam; undecim horas noctis diei Sabbati, duas; sed ubi est aliqua pars tertiæ noctis? Videtur fere incredibile, ut rationis compos homo aliquis vel momento credere potuerit portentum tale Romano-Catholicum?

Decima-tertia.—*Maria Magdalene et altera Maria iverunt ad sepulcrum ad amussim post occasum nostræ diei Saturni; et Dominus resurrexerat ante earum adventum.* Matth. xxviii. 6. Angelus dixit: "Non est hic; resurrexit enim, sicut dixit." Primus versiculus hujus capitis sic incipit, in communi (*Anglica nimirum*) versione: "In fine." Sic redditur vox ὀψὲ, quæ semper significat primam vigiliam militarem. Marc. xiii. 35. quatuor vigiliæ reperiuntur sequenti ordine: 1. "sero, ὀψὲ, 2. media nocte, 3. galli cantu, 4. mane"—πρωΐ. Ὀψὲ hic denotat tres priores horas post occasum, et πρωΐ tres postremas horas noctis, ab hora 3. A. M. ad 6., ad ortum solis. Sex horis proinde separantur. Si Christus resurrexit antequam duæ Mariæ iverunt ad videndum sepulcrum, ὀψὲ *sive prima vigilia post Sabbatum* (et sic est in Græco), tunc non resurrexit πρωΐ, sive quarta vigilia nostræ diei Dominicæ mane. Pro confirmatione significa-

see its translation in the following quoted words: Mark xi. 19, "even;" Gen. xxvi. 11, "evening;" Ex. xxx. 8, "at even," and Isa. v. 11, "night." The contexts in all these places sustain our Lord's use of *opse*, in Mark xiii. 35; therefore Christ rose before the first night-watch of our Saturday night.

Mark and John tell us of women going in the *proi*—in the morning. This is true also, of course. Is it strange that the women went to the sepulchre, as soon as the Sabbath closed at sunset, and also the next morning? Surely not. Matthew's account does not agree with those of Mark and John; and for this most excellent reason: Matthew tells of what occurred *in the first watch;* while the other two tell of what occurred *in the fourth watch.* Of course, the events could hardly be the same! Luke neither uses *opse* nor *proi*, but *orthron batheos*—deep twilight; but he evidently speaks of the transactions of the morning. Matthew is the only one that gives an account of the transactions of the evening; but, without his testimony, the proof could never be made complete, that Christ rose before the first watch.

FOURTEENTH.—*There is no authority* in the Greek for the word "is" in Luke xxiv. 21. Cleopas did not say "to-day *is* the third day." The original word is found 71 times in the New Testament, and this is the only place where it is translated by the word "is!" I have not room to say more.

FIFTEENTH.—*The Jews had about thirty Sabbaths in the year in addition to the* 52 *seventh-day Sabbaths.* Num. xxviii. 18, 25, 26; xxix. 1, 7, 12, 35; Lev. xxv. 2, 34, 35, 43. These Sabbaths or rests began at one sunset and ended at the next. Lev. xxiii. 32. These Sabbaths *floated;* and, in the course of seven years, they came upon every day of the week: hence there were sometimes *two Sabbaths on one day*, as in Matt. xii. 1. These the Jews con-

tionis ὀψὲ, videsis ejus versionem in verbis, quæ subnectuntur: Marc. xi. 19. "even (sero);" Gen. xxvi. 11. "evening (sero);" Ex. xxx. 8. "at even (sero)," et Isai. v. 11. "night (nox)." Contextus omnium horum locorum propugnat sensum particulæ ὀψὲ, quem Dominus noster usurpat apud Marc. xiii. 35.; hinc Christus resurrexit ante primam vigiliam noctis diei Dominicæ.

Marcus quidem et Joannes narrant mulieres ivisse πρωί mane. Verum id etiam. Mirum ne est ut mulieres sepulcrum petierint statim ac Sabbatum clausum est ad solis occasum, atque iterum mane proximo? Minime gentium plane. Narratio Matthæi non convenit cum illa Marci et Joannis ob hanc præcise rationem: Matthæus narrat quod occurrit *in prima vigilia;* dum alii duo narrant quod locum habuit *in quarta vigilia.* Perquam ægre plane una eademque posset esse res! Lucas neque utitur ὀψὲ nec πρωί sed ὄρθρου βαθέως—valde diluculo; sed evidenter ipse loquitur de eo, quod accidit mane. Matthæus tantum agit de eo, quod locum habuit sero; verum sine ejus testimonio, quod Christus resurrexerit ante primam vigiliam, nunquam posset plene probari.

DECIMA-QUARTA.—*Nulla est auctoritas* in Græco relate ad verbum "est" apud Luc. xxiv. 21. Cleopas non dixit "hodie *est* tertia dies." Verbum originale reperitur septuaginta-una vicibus in Novo Testamento, et hic est unicus locus ubi versum est voce "est!" Non est spatium ut plura dicam.

DECIMA-QUINTA.—*Judæi habebant triginta Sabbata in anno præter quinquaginta-duo Sabbata septimæ diei.* Num. xxviii. 18. 25. 26., xxix. 1. 7. 12. 35., Lev. xxvi. 2, 34. 35. 43. Hæc Sabbata incipiebant solis occasu, et proxime sequenti solis occasu finiebantur. Lev. xxiii. 32. Hæc Sabbata erant mobilia; et spatio septem annorum, incidebant in unamquamque diem hebdomadis: hinc fuerunt aliquando *duo Sabbata eadem die,* uti apud Matth.

sidered doubly holy. In Matt. xii. 1, Sabbath in the Greek is plural.

I should be glad to have these views criticised severely.

P. S. G. WATSON.

Salvisa, Ky., July 20, 1874.

xii. 1. Hæc a Judæis habebantur ut bis sancta. Apud Matth. xii. 1. Sabbatum Græce est in plurali.

Lætarer in severa scriptionis hujus castigatione.

P. S. G. WATSON.

Salvisa, Ky., 20 *Julii*, 1874.

DISQUISITIO CRITICO-BIBLICA

DE

TEMPORE SEPULTURÆ CHRISTI.

CAPUT I.

ΕΞΗΓΗΤΙΚΟΝ.

§ I.

EXPENDITUR TESTIMONIUM APUD MATTH. XII. 40.

"*Sicut fuit Jonas in ventre ceti tribus diebus et tribus noctibus: sic erit Filius hominis in corde terræ tribus diebus et tribus noctibus.*"

1.—Contendit clarissimus Watson, relato Matthæi testimonio, Christum prædicere intendisse, solidis diebus tribus totidemque noctibus se mansurum in sepulcro; ut adeo integrum prænuntiatum tempus foret septuaginta-duarum horarum. Hoc fortasse is concederet adversario, qui in mentem sibi induceret vel Christum, allatis verbis, *καθ' αὐτὰ*, tempus indicasse, quo *in corde terræ* erat futurus; vel ea innuisse, quæ nonnisi tempore ad amussim determinato possent constare. Si enim primum alterumve obtineret, facile esset admittendum, notas temporis Christi verbis contentas strictissimo

CRITICO-BIBLICAL DISQUISITION

ON THE TIME

DURING WHICH CHRIST LAY IN THE TOMB.

CHAPTER I.

EXPOSITION.

§ I.

THE TESTIMONY OF ST. MATTHEW, XII. 40.

"*For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.*"

1.—On the authority of this testimony of St. Matthew, Doctor Watson contends that Christ, in His prophecy, would intimate that He was to remain buried during three entire days and as many nights, and that, in consequence, His stay in the tomb must have embraced a period of seventy-two hours. We would grant this, perhaps, to our learned opponent were we convinced that Christ, in the words cited, *καθ' αὑτὰ* either had indicated the time, during which he was to remain in the *heart of the earth* or meant such things as could not be verified unless in a space of time determined with precision. For if he were granted one or the other, he might easily oblige us to admit that the dates as inferred from the words of Christ, should be taken in their strict accep-

esse accipiendas sensu, dimetiendosque proinde dies noctesque duodecim seorsim integrarum horarum, ita ut spatium plenum septuaginta-duarum horarum simul efficerent. Quod si ostendamus, uti revera est, Christum, laudatis verbis, κατὰ σχέσιν solum tempus significasse, καθ' αὐτὰ vero mortem resurrectionemque; nec quidquam esse iisdem in verbis, quod tempus, κατὰ σχέσιν indicatum, cogat arcto sensu accipere; quin omnia prorsus oppositum suadere; adversarius caussa cadat opus est, licebitque impavidis nobis cum tota anteactorum sæculorum vetustate, verba Christi enarratamque ab Evangelistis mortis resurrectionisque historiam, amotis sophismatum tricis, obvio sensu accipere.

I.

2.—Quod igitur primum in disceptationem venit, hoc est: intenderitne Christus, laudatis verbis, sepulturæ tempus, an vero mortem resurrectionemque suam *directe*, ut ajunt, significare? Si enim illud sit, jure adversarius contendet, modo cætera constent, tempus arctissimo sensu esse accipiendum: si verò hoc, illis vinculis haudquaquam tenebimur, præsertim si favent cætera. Assero igitur Christum, laudato testimonio, καθ' αὐτὰ, ac directe, mortem resurrectionemque suam præsagire intendisse, tempus autem solum per

tation, and, therefore, that the days and nights must each contain twelve hours, which, as is evident, would aggregate the entire space of seventy-two hours. But if we show, as is really the case, that Christ, by the words cited, κατὰ σχέσιν, signified merely the time, and, on the contrary, the same words καθ' αὑτὰ alluded only to His death and resurrection; and if, moreover, we prove that there is nothing in the words which would oblige us to accept the time indicated, κατὰ σχέσιν, in a strict sense—nay, if everything would tend rather to prove the opposite,—the cause of our learned opponent must certainly prove hopeless, and we be permitted to side, without sophistry, with the authority of the past, and to accept in their obvious meaning the words of Christ, and the history of His death and resurrection, as narrated by the Evangelists.

I.

2.—The first point, therefore, which claims our attention in the present discussion, is to determine whether Christ intended by these words, to point out the time of His burial, or rather indicate *directly* (as they say) His death and resurrection. If He meant the former, our learned opponent will justly maintain that the time must be taken in its strictest sense, provided other facts agree; but if the latter, we are by no means confined within these limits, especially if circumstances favor us. We maintain consequently, that Christ, in the above testimony, καθ' αὑτά, intended, and that *directly*, to presage His death and resurrection, whereas the time was only alluded to, in as far as it was connected with

quamdam cum iis rebus, atque assumpta Jonæ imagine, connexionem, proinde κατὰ σχέσιν.

3.—Re quidem vera, contextus id exigit necessario; sic enim habet: Ad salutem reduxit Christus quadam die virum a dæmone obsessum, simulque coecum et mutum. Turbæ hoc observantes miraculum, stupore, admirationeque affectæ, clamant: *Numquid hic est filius David?* id est Messias ille toties promissus, tamdiu expectatus, qui ex genere David futurus creditur. Pharisæi, hisce auditis verbis, indignatione atque ira correpti, dicunt: *Hic non ejicit dæmones nisi in Beelzebub principe dæmoniorum,* tanquam diaboli minister, magicis artibus. Christus sciens cogitationes eorum, increpat ipsorum incredulitatem, seque adfirmat ejicere dæmones in spiritu Dei; immo ipsum esse Messiam, subdit enim: *Si ego in Spiritu Dei ejicio dæmones, igitur pervenit in vos regnum Dei.* Se ipsum et adventum suum regnum Dei vocat, quia initium fuit regni Dei, et aditum nobis ad illud patefecit. Tunc, audientes Christum claris sese notis ostendere filium David, Scribæ et Pharisæi dicunt: *Magister, volumus a te signum videre,* ad hoc procul dubio, ut fidem adjungere tuis possimus verbis, quibus teipsum filium esse David prædicas. Signum, quod ii heic conspiciendum postulant, est aliquod mirum in ordine physico patrandum; vel in morem Eliæ ignem de sublimi venire, vel in similitudinem Samuelis tempore æstivo contra naturam loci mu-

these events, and with the figure of Jonas, and therefore κατὰ σχέσιν.

3.—And indeed, the text necessarily requires this interpretation, for thus it reads: On a certain day, Christ restored to health one who had been possessed by a demon, and who was at the same time both blind and dumb. At the sight of this miracle all the multitude was struck with wonder and amazement, and exclaimed: *Is not this the Son of David?* the Messiah often promised, so long expected, and who was supposed to come from the race of David? But the Pharisees hearing it, were moved with indignation and anger and said: *This man* like a minister of the devil, and with magic arts, *casteth not out devils but by Beelzebub the prince of the devils.* And Christ knowing their thoughts reproached them with their incredulity and affirmed that He casteth out demons in the spirit of God, and that He was their Messiah; for He immediately added: *But if I by the Spirit of God cast out devils, then is the Kingdom of God come upon you.* He calls Himself and His coming the Kingdom of God, because He was the beginning of that Kingdom, and He it was, Who showed us the way thereto. Then some of the Scribes and Pharisees, hearing Christ exhibing the clearest marks to prove Himself the Son of David, say: *We would see a sign from Thee,* doubtless for this, to enable us to give credit to Thy words, by which Thou proclaimest Thyself to be the Son of David. The sign, which they here demand to behold, is some wonder performed in the physical order; either making fire descend from on high, as did Elias, or like Samuel, to cause the thunders to roll in summer-time, contrary to the na-

gire tonitrua. Lucas idem narrans (xi. 16.) non obscure hoc innuit, ajens: *Signum de cœlo quærebant ab eo.* Hujusmodi signum ad persuadendum, quale Pharisæi petebant, Christus negat se unquam eis daturum: *Generatio mala et adultera,* sive genus hoc hominum malum et degener, quia a majorum virtutibus deflexit, *signum quærit, et signum non dabitur ei.* Marcus (viii. 12.) adhuc clarius id ponit: *Amen dico vobis, si dabitur generationi isti signum.* Ratio autem, cur Christus hoc signum illis denegaverit, malus eorum animus et infidelis, quo erga Christum se gesserant, fuit; quemque ii tum adscribendo opera Dei concursui dæmonis: *In Beelzebub principe dæmoniorum ejicit dæmonia* (Luc. xi. 15.); tum ratione, qua illud petierunt: *Tentantes, signum de cœlo quærebant ab eo* (Luc. ibid 16.), prodidere. Immediate post verba, *et signum non dabitur ei,* Christus dicit, *nisi signum Jonæ Prophetæ. Sicut enim fuit Jonas in ventre ceti tribus diebus et tribus noctibus: sic erit Filius hominis in corde terræ tribus diebus et tribus noctibus.*

4.—Quibus positis ita infero: Ostensum est, ideo signum ad credendum a Pharisæis quæsitum, non eis datum, quin fuisse denegatum, quia et malo animo et tentandi cupidine expostulatum fuerat. Signum igitur Jonæ Prophetæ, quod necessario in oppositione ad alterum tribuitur, dicendum responsurum malis eorum dispositio-

ture of that place. Luke, narrating the same (xi. 16.), suggests this, and in nowise obscurely, saying: *Asked of Him a sign from heaven.* Christ said that He would not give the Pharisees a sign, such as they demanded, in order to persuade them. *An evil and adulterous generation*, or, this race of men, wicked and degenerate because it has turned away from the virtues of its ancestors, *Seeketh after a sign; and there shall no sign be given to it.* Mark (viii. 12.) states this even more clearly: *Amen, I say to you, if a sign shall be given to this generation.* The treacherous and wicked intention, which marked their dealings with Christ, was the reason why He refused them this sign; and this intention they betrayed, both by ascribing the works of God to the intervention of Satan: *He casteth out devils by Beelzebub, the prince of the devils* (Luke xi. 15.): and by the spirit in which they asked the sign: *And others tempting, asked of Him a sign from heaven* (Luke xi. 16.). Immediately after the words, *and a sign shall not be given it*, Christ adds: *But the sign of Jonas the prophet: for as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.*

4.—Thus much premised, we draw the following inference: It is evident, that a sign to induce belief, which the Pharisees demanded, was not only not given, but was even denied them, because they had asked for it with a sinister intention, and the desire of tempting the Lord. We must therefore conclude, that the sign of Jonas the prophet, which is necessarily given in opposition to the other, would harmonize with their evil disposition, that is, it would be a

nibus, quod est, futurum fore signum ad condemnationem. Ita sane et non secus signum Jonæ in contextu describitur. Eo enim patrato, Christus prædicit Pharisæos perseveraturos in impœnitentia, quapropter *Viri Ninivitæ surgent in judicio cum generatione ista, et condemnabunt eam* (Matth. l. c. 41.). Hinc sequitur, id Christum signo Jonæ Prophetæ καθ' αὑτὰ ac directe præsagire intendisse, quod nolentes Pharisæi credere, futurum foret caussa, cur a Ninivitis condemnarentur. Verum id, quod persona Jonæ Prophetæ indicatur, quodque, Judæis credere renuentibus, condemnationi inserviit, est mors et resurrectio Christi: *Prædicamus Christum crucifixum: Judæis quidem scandalum* (1. Cor. i. 23.). Igitur quod Christus signo Jonæ Prophetæ καθ' αὑτὰ ac directe prædicere intendit, mors est atque resurrectio sua; proinde sensus verborum Christi (Matth. l. c. 40.) is est: *Sicut fuit Jonas tribus diebus et tribus noctibus in ventre ceti*, hoc est, sicut non in perpetuum fuit Jonas in ventre ceti, sed tantum ut post aliquod tempus inde egrederetur: *sic erit Filius hominis in corde terræ tribus diebus et tribus noctibus*, hoc est, sic non in perpetuum erit Filius hominis in corde terræ, sed tantum ut post aliquod tempus resurgat.

5.—Atque hanc, quam ex contextu Evangeliorum, collatis locis, obviam literalemque verborum Christi erui interpretationem, placet tum Rosenmülleri auctoritate; tum ratione biblica confirmare.

sign to their condemnation. In this way only, is the sign of Jonas described in the context. For Christ predicts, that though the sign be given, the Pharisees will still continue in their impenitence, for which reason, *The men of Ninive shall rise in judgment with this generation, and shall condemn it* (Mat. xii. 41.). Hence it follows, that by the sign of the prophet Jonas, Christ intended καθ' αὑτὰ and directly to foretell that, which in consequence of the unwillingness of the Pharisees to believe, would be the cause of their condemnation by the Ninivites. And in fact, that which is indicated by the person of the prophet Jonas, and was the occasion of condemnation for the Jews, who refused to believe, is naught else but the death and resurrection of Christ. *But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness* (1. Cor. i. 23.). By means therefore, of the sign of the prophet Jonas, Christ wished to point out καθ' αὑτὰ and directly His own death and resurrection; and hence the meaning of His words (Mat. xii. 40) is this: *For as Jonas was in the whale's belly three days and three nights*, that is, as Jonas did not remain in the whale's belly forever, but only to leave it after some time: *So shall the Son of man be in the heart of the earth three days and three nights*; that is, so shall the Son of man be in the heart of the earth, not forever, but only to rise from it after some time.

5.—And truly, the obvious and literal interpretation of the words of Christ, which we have drawn from the text of the gospel, by collating the passages, may be confirmed both by the authority of Rosenmüller, and by arguments founded on

Itaque D. Jo. Georgius Rosenmüller in præsentem locum Matth. scribit: "Petebant signum de cœlo: promittitur autem signum ab inferis, nimirum resurrectio, quæ omnium miraculorum maximum atque efficacissimum fuit. Non vindicabo vos in eam, quam expetitis libertatem, inquit Jesus; sed moriar, et tertio die resurgam." Ad hæc, Ninivitæ pœnitentiam egerunt in prædicatione Jonæ, non quod is manserit in ventre piscis tribus diebus et tribus noctibus ita, ut hoc spatium temporis neque non attigerit, neque superaverit; sed quod devoratus quum fuerit a pisce, quapropter naturaliter ipsi erat moriendum, extraordinaria ratione non est mortuus, sed incolumis egreditur ex illo loco. Hic igitur duplex status Jonæ, videlicet existimati interitus atque resurrectionis, fuit signum, quo Ninivitæ ad meliorem frugem se recepere. Sed Christus καθ' αὐτὰ ac directe idem signum dare intendit Judæis sua persona, quod Jonas fuerat Ninivitis: *Sicut enim fuit Jonas signum Ninivitis, ita erit et Filius hominis generationi isti* (Luc. xi. 30.). Ergo quod Christus καθ' αὐτὰ ac directe præsagire intendit præfato testimonio apud Matth. est sua mors et resurrectio; atque adeo manet, quod in initio positum est: tempus solum κατὰ σχέσιν ab eo fuisse prænuntiatum, consequenter non necessario esse strictissimo sensu accipiendum.

II.

6.—Verum enim vero, quum tantum κατὰ σχέσιν, nec proinde

the Scripture. Dr. Jno. George Rosenmüller, commenting on this passage of St. Matt., writes as follows: "They asked for a sign from above, but a sign was promised them from beneath, viz.: the resurrection, which of all miracles was the greatest and most efficacious. I shall not set you free, says Jesus, in the manner you desire, but I shall die, and rise on the third day." The preaching of Jonas roused the Ninivites to do penance, not because the prophet had remained in the fish's belly exactly three days and three nights, neither more nor less; but because, by an extraordinary dispensation, he came forth from it sound, though, naturally speaking, he should have perished. Hence this twofold state of Jonas, his supposed death, and his resurrection, was the sign which induced the Ninivites to correct their evil ways. But Christ designed, καθ' αὐτὰ and directly to give the Jews in His own person a sign, such as Jonas was to the Ninivites: *For as Jonas was a sign to the Ninivites: so shall the Son of man also be to this generation* (Luke xi. 30.). His own death and resurrection were, therefore, to constitute the sign which, in the alleged testimony of Matt., Christ intended to afford καθ' αὐτὰ and directly. What, therefore, we at first established remains unshaken: to the effect, namely, that the time, of which there is question, was declared by Christ only κατὰ σχέσιν, and accordingly, must not be taken in the most literal sense.

II.

6.—Notwithstanding, however, that the time is to be understood

necessario, tempus in laudato testimonio arctissime sumendum esse ratum sit, quo solo magnam partem positio labefactatur adversarii; ut res magis in perspicuis ponatur (quandoquidem tempus omne rei alicujus duratio est) inquirendum adhuc superest: cujus rei durationem proprie innuat. Liquido nempe et semotis ambagibus, quæstio est: utrum tempus, de quo loquimur, illud tantum sit, quo Christus in sepulcro jacuit, vel totum illud, quod a morte ad resurrectionem fluxit? Responsio huic quæstioni pendet a sensu, qui loquutioni IN CORDE TERRÆ est adscribendus. Si enim sepulcrum ea significat, quemadmodum nonnulli tenuerunt, tempus certe erit sepulcri, uti contendit adversarius; si vero aliquid aliud quam sepulcrum, tempus illis notis designatum, erit quod a morte ad resurrectionem pertransiit. Age porro, quod loquutio *In corde terræ* denotat, haudquaquam est sepulcrum. Sane, si illa loquutio sepulcrum indicaret, aliquando saltem sic reddi debuisset orientali occidentalive aliqua bibliorum versione. At contrarium omnino est; in nulla enim sepulcrum loco citato legitur, ut manifestum fit ex sequentium versionum enumeratione.

7.—Ante ceteras omnes, est hic ponenda versio bibliorum Syriaca simplex, cui titulo est *Peschito;* primo enim Ecclesiæ sæculo a viris Judæo-Christianis elaborata, magnam obtinet in re critica

κατὰ σχέσιν, and not necessarily in its strictest significance in the testimony of Matt. already cited, and the simple statement of this truth seriously undermines the position of our opponent, still, that the subject under debate may be placed in a clearer light, we will proceed next to inquire, what that thing is, the duration of which Christ really alludes to: and observe here, that time is simply the duration of a thing. In other words, we will examine whether the time in question was only the interval during which Christ lay in the tomb, or the entire space which intervened between His death and resurrection. The answer to be given to this question depends on the meaning to be attached to the words, IN CORDE TERRÆ. If, as some have held, they mean the sepulchre, it must certainly be taken for the time of the lying in the tomb, as our opponent maintains. But if, on the other hand, they signify something besides the sepulchre, the time so indicated, must be taken for that which elapsed between the death and the resurrection of Christ. Now the truth is, the words, IN CORDE TERRÆ, nowise denote the sepulchre. If their significance were such, they would, doubtless, have been so interpreted, at least occasionally, in some one or other of the eastern or western versions of the Sacred Writings. But the contrary happens to be the case; for in no one version have we the reading, *sepulchre*, in the quoted passage, as will appear evident from the following enumeration of versions.

7.—The Syriac version of the Sacred Books, entitled *Peschito*, must be given the first place, since it was rendered in the first age of the Church by Jewish Christians; and is, therefore, to be

auctoritatem. Hæc itaque, quod ad controversam attinet loquutionem 'Εν τῇ καρδίᾳ τῆς γῆς, habet: IN CORDE TERRÆ (1.) Ne vero dici queat, ideo hoc pacto fuisse Græcam loquutionem in Syrum translatam, quia ista lingua caret vocabulo, quo sepulcrum significetur; notetur posse id certe triplici modo exprimi Syriace, vel sicut occurrit in Gen. (xxiii. 9.) voce KABROA (2.), vel uti apud Isaiam (xxii. 16.) verbo HERCHOA (3.), vel quemadmodum in Ps. (xxi. Syr. xxii. 30.) dictione GAPHROA (4.).

8.— Ordine temporis venit secundo loco enumeranda antiqua versio Latina, nota sub adpellatione *Vetus Itala,* non posterior secundo Ecclesiæ sæculo; Tertullianus enim sæpe eam citat nomine versionis communiter usitatæ. Hanc versionem, sicut in multis, etiam in loquutione, de qua quæritur, exhibet Vulgata: licet enim Hieronymus N. T. Græcæ fidei reddiderit, id profecto est solum de illis locis intelligendum, quæ quia obscura in textu originali, non adcurate fuerant in Latinum versa. Loquutio autem *In corde terræ,* quemadmodum ibi legitur, facili omnino de pacto derivat a lingua Græca, eique ad amussim respondet. Dicendum igitur est, prædicta ratione lectam fuisse illam loquutionem a Latinis jam inde ab ætate Tertulliani. Tertio, versio Æthiopica ad tempus Frumentii primi Æthiopiæ Apostoli ascendens, ad IV. scilicet Ecclesiæ sæculum, confecta ex textu Græco, pariter reddit loquutionem, de qua est sermo, hisce verbis: IN CORDE TERRÆ (5.). Quarto, versio Ægyptiaca seu

deemed as possessing great weight in criticism. This version has the disputed phrase, viz.: 'Εν τῇ καρδίᾳ τῆς γῆς thus: IN THE HEART OF THE EARTH (1). But lest it might be said that these words were so translated from the Greek into the Syrian language, on the plea that the latter has no word expressive of sepulchre, we must observe that, in Syriac, the term sepulchre can be written in three several ways, viz., as it occurs in Gen. (xxiii. 9.) KABROA (2.), or as in Isaias (xxii. 16.) HERCHOA (3.), or in Psalms (xxi. Syr. xxii. 30.) GAPHROA (4.).

8.—The ancient Latin version, known as the *Vetus Itala*, comes next in order of time, not later than the second age of the Church: because Tertullian frequently quotes it as the version then commonly used. The Vulgate adheres to this version in the disputed passage, as well as in many others besides; for although Jerome revised and corrected the New Testament, he must be understood as having done so, only in regard to such passages as, owing to their obscurity in the original text, had been inaccurately rendered in Latin. The reading, IN CORDE TERRÆ (in the heart of the earth), is easily deducible from the Greek language, and is in perfect keeping with it. It must therefore be acknowledged, that the expression IN CORDE TERRÆ, was for the reason stated, the received reading among the Latins from the age of Tertullian. Thirdly, the Æthiopian version, which was compiled from the Greek text, was in use up to the time of Frumentius, first Apostle of Æthiopia, who flourished in the fourth age of the Church. This also renders the words in question thus: IN THE HEART OF THE EARTH (5.). Fourthly, the Egyptian or Coptic ver-

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Coptica IV. Ecclesiæ sæculo extabat, et adhibebatur in usu liturgico et in concionibus, ut patet ex vita S. Antonii, qui quum non intelligeret linguam Græcam, teste Hieronymo et Palladio, verba *Si vis perfectus esse, vade, vende omnia quæ habes, et da pauperibus*, quæ apud Matth. (xix. 21.) leguntur, lingua Ægyptiaca audienda ei fuere. Jam vero et in hac versione præfata loquutio ad verbum comparet traducta; ad literam enim sonat: IN CORDE TERRÆ (6.)

9.—Optanda quidem res esset, et Gothicam posse heic quinto citari versionem, quæ probabiliter circa annum 370. p. Chr., ab Ulfila Gothorum Episcopo ad normam Græci exemplaris fidelissime confecta, publice in Ecclesia legebatur. Equidem traditur, S. Chrysostomum in Ecclesia S. Pauli Constantinopoli, post lectionem S. Scripturæ lingua Gothica, eloquentissimam quondam homiliam ad populum habuisse. Verum proh dolor! cum cæteris ejus partibus, quæ amplius non extant, periit et integrum Matthæi testimonium, de quo disputatio occurrit. Nihilominus, quum constet eam fideliter Græcum repræsentasse textum, cujus sane rei argumentum haud leve sunt quæ admirabilis hujus antiquitatis monimenti supersunt fragmenta; existimo præfatam Græcam loquutionem in hanc fuisse versam, scilicet ÏN HAIRTIN AIRDHOS (7.) q. d. IN CORDE TERRÆ. Sane non datur ratio, cur tantum præsenti phrasi, Gothica versio non debuerit fideliter authographum repræsentare; quod accidisset, si alio quocumque modo traducta ea fuisset. Et re quidem vera, quod præpositioni ἐν fideliter respondeat solum ÏN ex eo patet, quod in

sion was in vogue in the fourth age of the Church, and recourse was had to it in liturgical practices and in preaching, a fact which is evident from the life of St. Anthony. This Saint, being ignorant of the Greek tongue, as Jerome and Palladius assert, must have heard the Egyptian rendering of the words of Matthew, *If thou wilt be perfect, go sell what thou hast and give to the poor* (xix. 21.). Now, the expression in question coincides exactly with the Egyptian version; which literally means IN THE HEART OF THE EARTH (6.).

9.—It would indeed be desirable to cite here the Gothic version, which was most faithfully rendered from the Greek by the Gothic bishop Ulfilas, and read publicly in the Church, probably about the year 370 after Christ. In fact, tradition has it, that on one occasion, after the reading of the Sacred Scripture in the Gothic tongue, St. Chrysostom delivered a most eloquent homily to the people, in the Church of St. Paul at Constantinople. But alas! with its other portions no longer extant, has perished the whole testimony of Matthew, concerning which there is question. Nevertheless, since it is known that it was a faithful rendering of the Greek version, and this is clearly proved by the remaining fragments of that admirable work of antiquity, we are of opinion, that the said phrase was rendered thus: ĪN HAIRTIN AIRDHOS (7.), i. e. *in the heart of the earth.* For there is no reason why, in this phrase alone, the Gothic version should depart from the autograph, which would indeed be the case, had it been otherwise rendered. And truly, that the word ĪN alone corresponds faithfully to the preposition ἐν, is manifest

prædictis fragmentis laudatæ versionis, plusquam quinquagies occurrat ÏN, constanter pro Græca ἐν. Pariter, quod substantivo καρδία fideliter unum HAIRTO respondeat, eruitur tum ex hoc, quod in fragmentis citatis in universum septuagies illud substantivum inventum, totidemque pro καρδία est; tum quia in tota hac familia linguarum non aliud reperiatur nomen, quod Græco respondeat: pro καρδία sane, *hairto, hiarta* dicitur altn.; *herta,* alts.; *heorte,* agls.; *herza,* ahd.; *herte, hirte,* altfr.; *heart,* engl.; *hiarta, hjerta,* schw.; *hjerte,* dän.; *hart,* holl.; *herz,* nhd. Cf. Glossarium linguæ Gothicæ editum ab H. C. de Gabelentz et a Dr. J. Loebe, ad vocem HAIRTO. Quod autem forma ejus fuerit, quæ dativi est, necessario sequitur ex præpositione ÏN, quacum conjungitur, quæ quietem denotans, uti hic, dativum regit casum. Tandem substantivum γῆ, iisdem momentis teneo versum fuisse Gothice in verbum AIRDHA, cujus genitivus est AIRDHOS; hoc enim, præterquam quod in illis fragmentis quinquagies reperiatur et constanter pro Græco γῆ, est unica vox in tota hac familia τὴν γῆν significans: γῆ profecto dicitur *jörd,* altn.; *ertha,* alts.; *eorde,* agls.; *erda,* ahd.; *irthe,* altfr.; *earth,* engl.; *jord,* schw. et dän.; *erde,* nhd. Cf. op. cit. ad vocem AIRDHA.

10.—Post Gothicam mentio est facienda Armeniacæ versionis, ad textum Græcum exactæ, curante præsertim Mesrob, V. Ecclesiæ sæculo ineunte. Hæc, quæ puritate styli et fidelitate multum auctoritatis habet in re critica, æque ac enumeratæ versiones, ver-

from the fact, that this word ÏN occurs more than fifty times in the fragments of the above named version, and is put *invariably* for the Greek ἐν. Again, that the word HAIRTO alone answers exactly to the substantive καρδία, appears both from the fact, that in the fragments this substantive occurs seventy times, and is just as often made to answer to the Greek word καρδία, as also, because in this whole family of languages not another noun can be found which would correspond to the Greek. For καρδία justly means *hairto*, *hiarta*, altn.; *herta*, alts.; *heorte*, agls.; *herza*, ahd.; *herte*, *hirte*, altfr.; *heart*, engl.; *hiarta*, *hjerta*, schw.; *hjerte*, dän.; *hart*, holl.; *herz*, nhd. Consult, under word HAIRTO, the Glossary of the Gothic language, published by H. C. de Gabelentz and Dr. J. Loebe. That this was its form, namely that of the dative case, necessarily follows from the fact, that it is governed by the preposition ÏN, and ÏN denoting rest, as in this place governs the dative case. Finally we hold, for the same reasons, that the substantive γῆ was translated in the Gothic language by the word AIRDHA, whose genitive is AIRDHOS; this latter term, apart from being found fifty times in those fragments, and constantly employed as the equivalent of the Greek γῆ, is the only word in the whole family signifying τὴν γῆν: γῆ, indeed means *jörd*, altn.; *ertha*, alts.; *eorde*, agls.; *erda*, ahd.; *irthe*, altfr.; *earth*, engl.; *jord*, schw. and dän; *erde*, nhd. Consult the above cited work the word AIRDHA.

10.—After the Gothic, mention must be made of the Armenian version, translated from the Greek text, under the supervision of Mesrob, in the beginning of the fifth century of the Church.

tit sæpe repetitam loquutionem literaliter: IN CORDE TERRÆ. Accedit versio Persica ab Waltono in Bibliis Polyglottis Londinensibus edita, quæque, non ante VIII. Ecclesiæ sæculum, ex versione *Peschito* exarata perhibetur. Hæc pariter eam loquutionem sic transfert: IN CORDE TERRÆ (8.). Pari prorsus ratione idem edicit versio Slavonica, a fratribus Cyrillo et Methodio, supra Græcos codices byzantinos confecta, IX. Ecclesiæ sæculo; habet enim: W SRDCI ZEMĚ, vel orthographia Polonorum: W SERCU ZIEMI, q. d. IN CORDE TERRÆ. Tandem versio Arabica, quæ ad N. T. quod attinet, ad normam *Peschito* elaborata, X.—XII. Ecclesiæ sæculo in lucem prodiit, idem confirmat; sic enim præfatam reddit phrasim: IN CORDE TERRÆ (9.).

11.—Quæ quum ita sint, dico: præter recensitas versiones, aliæ non dantur ad eamdem antiquam seriem pertinentes, quæ sola in re critica fidem facere potest; quapropter exhibita translationum enumeratione, inductione perfecta probasse arbitror quod initio adserebam: non haberi scilicet versionem, in qua *'Ἐν τῇ καρδίᾳ τῆς γῆς* versum sit IN SEPULCRO. Si igitur una vel altera ex recentibus versionibus, secus ac antiquæ, memorata verba verterit; ea numero et auctoritate veterum dubio procul obruetur. Verum hypothesis ipsa neutiquam est concedenda. Omnes enim versiones in linguis vernaculis, hactenus in lucem proditas, conspirare cum an-

This one, which has great weight in critical matters, on account of its clearness of style and faithful rendering, likewise translates the phrase in question as follows: IN CORDE TERRÆ, in the heart of the earth. To these may be added the Persian version, London Polyglot Bible, edited by Walton, which is shown to have been translated from the *Peschito* version, not before the eighth century of the Church. The phrase in question is as follows: IN CORDE TERRÆ (8.), in the heart of the earth. For a similar reason the Slavonic version, written on Greek Byzantine parchment by the brothers Cyril and Methodius, in the ninth century, has the same reading, namely, W SRDCI ZEMĚ, or, according to Polish orthography, W SERCU ZIEMI, in the heart of the earth. Finally comes the Arabic version translated from the *Peschito*, and published between the tenth and twelfth century, which, inasmuch as it touches our subject, confirms the same: for thus it reads in the original: IN THE HEART OF THE EARTH (9.).

11.—Now, since besides the above versions, no other exists to which antiquity gives weight in critical matters, we think that we have shown by perfect induction, from the above cited translations, what we asserted in the beginning, that a version which translates 'Εν τῇ καρδίᾳ τῆς γῆς, by IN THE SEPULCHRE, is not to be found. If therefore, in one or more of the recent versions those words are otherwise rendered, than in the ancient, no importance is to be attached to this circumstance, on account of the number and weight of the ancient versions. But even this hypothesis can in nowise be conceded. For it is an established fact, that all the

tiquis quoad præfatum locum, comperta res est. Quod si in medium adducatur versio M. Lutheri, quæ habet: MITTEN IN DER ERDE, et alia F. Ostervald, quæ ponit legendum: DANS LE SEIN DE LA TERRE; has dico magis confirmare significationem illi loco adscribendam, ut mox videbitur.

12.—Verum enim vero, quamquam ex facto in catalogo versionum constanter observato, rite inferatur 'Ἐν τῇ καρδίᾳ τῆς γῆς non significare sepulcrum: id tamen, ut ipse video, pro rei gravitate haud satis esse puto, nec rem nullis adversarii telis relinquit obnoxiam. Ulterius itaque est procedendum investigatione, videndumque: num casu forte acciderit, quod uniformitas prædictarum versionum prodit factum, an autem, uti revera est, ex condicto; quia scilicet loquutio 'Ἐν τῇ καρδίᾳ τῆς γῆς talibus constet elementis, quæ nullo modo sepulcrum indicare queant.

13.—Jam vero propugno universitatem versionum non casu loquutioni laudatæ non adscripisisse significationem sepulcri, sed quia id illa natura sua denotare nequit. Et re quidem vera, phrasis COR TERRÆ, quæ semitica est, nata non est ad sepulcrum indicandum; COR enim, principale nomen ejus, sive inspiciatur in se, sive prout conjungitur cum substantivo determinante TERRA, non est natum ad sepulcrum significandum. Quod hoc ita reapse sit, sic ostendo: לב vel LEBOA (10.), a quo substantivum COR suam habet originem, in universali suo usu vel proprie adhibetur, vel

vesrsion in the modern languages published up to the present day, agree with the ancient texts in regard to the aforesaid phrase. And if the version of Luther is brought to bear against us, which reads: MITTEN IN DER ERDE, and that of F. Ostervald, who translates it by: DANS LE SEIN DE LA TERRE; we shall easily make it appear that these confirm the meaning to be given to that phrase.

12.—Although from the constant agreement of the versions cited, it may be rightly inferred that Ἐν τῇ καρδίᾳ τῆς γῆς does not mean a *sepulchre*, nevertheless, owing to the importance of the matter, we perceive that this is not sufficient to place our conclusion beyond the reach of our adversary's weapon. We must, therefore, proceed with our investigation and see, whether it may not have been by mere chance, that the uniformity of the above quoted versions has yielded such a fact; or rather, as is really the case, that the phrase, Ἐν τῇ καρδίᾳ τῆς γῆς, is made up of elements, which can in no wise mean a sepulchre.

13.—We hold then further, that it was not by chance that the ancient versions agree in not giving to the aforesaid phrase the meaning of sepulchre, but because, by its very nature, it was not susceptible of such a meaning. And indeed the phrase, COR TERRÆ (heart of the earth), which is of Semitic origin, was not invented to express a sepulchre; for COR (heart), the principal word of the phrase, whether it is considered by itself, or as joined with the determining substantive TERRA (the earth) was not intended to mean a sepulchre. And that this is really the case, we prove in the following manner: לב or LEBOA (10)

metaphorice; neutro autem sepulcrum indicat. Etenim primo modo, sive proprie, nonnisi de ente rationali prædicatur, et significat—*a)* membrum illud vitale, quod hoc ipso nomine ab omnibus designatur, intelligiturque; hocque cum in Hebræo, tum in Syriaco et Arabico;—*b)* idem, quod nomine נפש *anima* venit; ita adhibitum fuit Ps. (lxxxiii. Hebr. lxxxiv. 3.);—*c*) sedem affectuum; ita Deut. (vi. 5.);—*d*) rationem agendi; ita Ps. (l. Hebr. li. 12.);—*e*) sedem voluntatis et consilii; ita 1. Reg., (Hebr. 1. Sam. xiv. 7.);—*f*) ipsum intellectum; ita 3. Reg., (Hebr. 1. Reg. x. 2.). Secundam autem quod spectat rationem, qua COR metaphorice usurpatur, ejus significatio semper est, saltem radicaliter, *medium*, propter analogiam, quæ cor inter et partem hominis intercedit, in qua cor est, quamque Orientales considerant veluti medium hominis.

14.—Igitur concludere licet COR, sive proprie sive metaphorice adhibitum, ac proinde in se inspectum ex nativa indole sepulcrum minime significat. Quod autem nec sepulcrum sonet, si inspiciatur prout conjungitur cum nomine TERRA, tali ratione ostendo. COR conjunctum cum nomine TERRA, sumendum est sensu metaphorico; præterquamquod enim id evidenter per se patet, eruitur quoque ex eo, quia uti supra dixi, COR proprie prædicatur tantum de ente rationali, terra autem evidenter tale ens non est. Jam vero COR metaphorice sumptum, uti dictum est, medium significat.

from which the substantive COR (heart) derives it origin, in its universal acceptation is used either literally or metaphorically; in neither case however does it mean a sepulchre. For in the first case, if used literally, it is predicated of a rational being only, and signifies—*a*) the vital member, which is designated by that very name and understood by all;—*b*) it signifies the same thing as is expressed by the word נפש, *anima* (soul). In this sense it is used in Ps. (lxxxiii. Hebr. lxxxiv. 3.);—*c*) it signifies the seat of the affections: thus in Deut. (vi. 5.);—*d*) it signifies the reason (or manner) of acting: thus in Ps. (l. Hebr. li. 12.);—*e*) it means the seat of the will and understanding: thus in 1. Kings, (Hebr., 1. Sam. xiv. 7.);—*f*) the intellect itself: thus 3 Kings, (Hebr. 1. 1. Kings, x. 2.). But with regard to the second manner in which *cor* (heart) is used metaphorically, the signification is always, at least, radically, *the centre*, on account of the analogy which exists between the heart and that part of man in which the heart is, which the Orientals consider the centre of man.

14.—Therefore then, we lawfully conclude that the word *heart*, whether used literally or metaphorically, and therefore considered in itself, in its natural sense, by no means signifies a sepulchre. And that it has not this meaning when considered as united with the word *terra* (earth) we prove thus: *cor* (heart) joined with the word *terra* (earth) is to be taken in a metaphorical sense; and this besides being self-evident, is further evinced from what we said above, that *cor* (heart) is predicated only of a rational being: but the earth evidently is not such a being. The heart, then, taken figuratively, signifies the *centre*. But it must be

Notandum porro sedulo est *medium* non quomodocumque hic accipi, sed arcto sensu; eo enim significatur id, quod reapse et stricto sensu medium illius rei est, quæ nomine determinante indicatur. Sic quum dicitur cor arboris, stricto sensu significatur medium arboris; eo enim nomine venit medulla, quæ revera stricto sensu medium arboris est; arbor autem nomen determinans est. Sic pariter a Semitis vocatur cor palmæ, nucis, medulla palmæ et nucis, earumque proinde verum medium. Similiter, a Persis præcipue, adpellatur cor diei, cor noctis, meridies et media nox; ab Hebræis et Syris dicitur cor cœlorum pars illa, quæ eorum mente intima concipitur; pari ratione intelligitur ab Orientalibus cor maris, cor exercitus, profundissima pars marium scilicet et medium exercitus. Cf. Guilielmi Gesenii thesaurum philologicum criticum linguæ Hebreæ et Chaldææ V. T.; Bernstein, Lexicon Syriacum Chrestomathiæ Kirschianæ; Freitagii Lexicon Arabico-Latinum; Vullers Lexicon Persico-Latinum ad dictam vocem.

15.—Ex dictis sequitur, COR TERRÆ, significare natura sua id, quod stricte medium terræ est, et non aliud. Verum sepulcrum neque re, neque mente concipi potest veluti medium terræ; ac proinde *cor terræ* natura sua non significat sepulcrum. Hoc ipsum confirmatur ex eo quia de nemine alio sive in N. sive in V.

borne in mind that the term *centre* is here taken not in a vague sense, but strictly; for it signifies that which is really and literally the centre of the object indicated by the determining word. Thus, the expression, *the heart of a tree*, strictly means the centre of the tree, for by it we understand the *core* of a tree, which, in its strict signification is nothing else than the centre of the tree—*tree* in this case being the determining word. The kernel of a palm, for example, or of a nut—that is, the real centre of a palm or of a nut, is called by the Semitic races the heart of the palm or of the nut. In the same way mid-day is called, especially by the Persians, the heart of the day; and midnight, the heart of the night; and that part of the heavens which is seen by the mind only is called by the Hebrews and Syrians the heart of the heavens. Thus also the deepest part of the sea is called by the nations of the East, the heart of the sea; and the centre of an army, the heart of the army. Consult William Gesenius, Philological, Critical Thesaurus of the Hebrew and Chaldean Languages of the Old Testament; Bernstein, Syriac Lexicon; Freitag, Arabic-Latin Lexicon; Vullers, Persian-Latin Lexicon, under the word alluded to in the argument.

15.—From what has been said, it follows that the *heart of the earth* naturally signifies that which is strictly the centre of the earth, and not anything else. Now, a sepulchre can neither really be, nor can it be conceived as the centre of the earth, and therefore the heart of the earth does not naturally signify a sepulchre. This conclusion is still further strengthened by the fact, that no mention is made either in the Old or in the New

T. dictum reperiatur, in corde terræ fuisse, quum tamen tam multi in sepulcro fuerint.

16.—Rebus ita compositis sic urgeo: quum hinc cor terræ haud significet sepulcrum, inde vero de fide sit, alium fuisse locum ut postea videbitur, a Sacra Scriptura et a PP., ut in medio terræ existentem, indicatum, in quem anima Christi divinitati unita post mortem descendit; necessario dicendum, Christum loquutione *in corde terræ,* hunc locum significare intendisse. Huic argumento addatur et aliud desumptum ex verbis textus controversi: *ita erit Filius hominis.* Etenim hæc verba, quum respiciant triduum mortis, in quo anima sanctissima Christi fuit separata a corpore, non possunt significare totum compositum Theandricum. Verum neque denotare possunt cadaver; hoc enim non diceretur proprie filius. Superest ergo quod significent animam, partem videlicet illam principaliorem, nobilioremque humani compositi, quæque ipsum substantiale esse hominis corpori tribuit. Atqui dico, anima Christi triduo mortis, non in sepulcro, verum in illo loco fuit, qui in medio terræ est. Hunc ergo locum Christus innuit phrasi: *in corde terræ.* Sed et tertio, Jesus Christus verbis: *Sicut fuit Jonas in ventre ceti . . . . sic erit Filius hominis in corde terræ,* comparationem instituit; proinde termini respondere sibi debent. Verum in priori parte ejus fit sermo de Jona, qui juxta fere omnes interpretes, vivus in ventre piscis degit. Ergo et in

Testament of any one's being in the heart of the earth, although so many were actually in the sepulchre.

16.—This point being established, we thus argue: Since, on the one hand, the *heart of the earth* does not mean a sepulchre, and since, on the other, it is of faith that the place into which the soul of Christ, united to His Divinity, descended after His death (which *place,* according to the Sacred Scriptures and the holy Fathers, as we shall see, is in the centre of the earth), is altogether a different place from the sepulchre, it follows that Christ intended to denote that other place by the expression *in the heart of the earth.* To this argument we may add another taken from these words of the text under discussion: *So shall the Son of man be.* Since these words refer to the three days during which the Most Holy soul of Christ was separated from His body, they cannot signify the whole Theandric composite, neither can they denote His lifeless body, for that could not properly be called the Son of man. Hence they must signify the soul, that is, the principal and the nobler part of the human composite, which gives to the body of man its substantial being. Now, the soul of Christ was not during these three days in the Sepulchre but in the centre of the earth. Therefore this is the place to which Christ alluded by the words: *in the heart of the earth.* In the third place, Jesus Christ by the words: *as Jonas was in the whale's belly . . . . so shall the Son of man be in the heart of the earth,* institutes a comparison: the terms therefore ought to correspond to each other. Now, the first part of this text speaks of Jonas who, according to almost all interpreters, was alive in the whale's belly.

secunda, dicendum Christum intendisse loqui de ea parte sui compositi, quæ, æque ac Jonas, viva degit in corde terræ. Sed anima Christi post mortem profecto non fuit in sepulcro. Igitur *cor terræ*, scilicet ille locus, quo anima Christi mansit quamdiu a corpore fuit sejuncta, non est sepulcrum, sed locus in medio terræ constitutus, qui a Paulo ad Eph. (iv. 9.) nominatur *inferiores partes terræ*, a Petro 1. Ep. (iii. 18. 19.) dicitur *carcer*. *Quia et Christus*, inquit, *semel pro peccatis nostris mortuus est .... mortificatus quidem carne, vivificatus autem spiritu. In quo et his, qui in carcere erant, spiritibus prædicavit;* ab Hebræis autem שאול, a Chaldæis שיול, a Syris SCHIJUL (11.), et a PP. Latinis LIMBUS PATRUM nuncupatur. Quæ quum ita sint, quæstioni, quam quis forte movere posset: Quare Christus non dixerit apertius, in limbo se mansurum? respondendum teneo, Christum phrasi *in corde terræ* usum fuisse, ut verbis quoque conservaret analogiam, quæ re ipsa existit inter ventrem ceti et limbum.

17.—Quum ex dictis, sepulcrum nequeat dici *cor terræ*, eo quia in medio terræ non est, sequitur; ex una parte tam longe distare a significatione sepulcri phrasim *in corde terræ*, ab omnibus antiquis et recentibus versionibus, duabus exceptis, adhibitam, quam alteram *in medio*, vel *in sinu terræ*, uti legitur in versionibus M. Lutheri et Ostervald. Ex altera vero, quum in loquutione *in*

Therefore it must be granted, that in the second part of the same text, Christ speaks of that part of His being which was also alive in the heart of the earth. But the soul of Christ was certainly not in the sepulchre. Therefore *the heart of the earth*, that is, the place in which Christ's soul remained whilst separated from His body, is not the sepulchre, but a place in the centre of the earth, which St. Paul (Eph. iv. 9.) calls the *lower parts of the earth*, and St. Peter (1. Ep. iii. 19.) calls a *prison: Because Christ*, he says, *also died for our sins .... being put to death indeed in the flesh but enlivened in the spirit, in which also coming He preached to those spirits that were in prison:* which in Hebrew is called שאול, in Chaldaic שיול, in Syriac SCHIJUL (11.), and by the Latin Fathers, LIMBUS PATRUM. Such being the case, should it be asked, why Christ did not say more distinctly that He would remain in Limbo, the correct answer would be that Christ used the expression: *in the heart of the earth*, that He might preserve, in His very language, the analogy which really exists between the whale's belly and Limbo.

17.—As *sepulchre* cannot, from what has been said, be called *the heart of the earth*, since it is not in the centre of the earth; it follows, in the first place, that *sepulchre* can no more be expressed by the words: *in the heart of the earth*, which have been used by all the ancient and modern translations except two, than it can by the words: *in the centre* or *in the bosom of the earth*, which have been used in the translations of Luther and Ostervald. It follows, in the second place, that since the reason why the words: *in the heart of the earth*, cannot be taken as signifying

corde terræ, ratio, cur ea nequeat in sensum *sepulcri* assumi, sit implicita; hanc enim ob caussam necesse fuit supra, ostendere prius *cor terræ* significare *medium terræ*, indeque inferre *in corde terræ* non denotare in sepulcro: in altera autem, videlicet *in medio* vel *in sinu terræ*, prædicta ratio explicite exhibeatur; dicendum hanc versionem M. Lutheri et Ostervald quin contradicat, confirmare potius significationem phrasi *in corde terræ* adscribendam.

18.—Jure itaque est hic inferendum, Christum, laudata phrasi *in corde terræ*, intendisse limbum; consequenter notis *tribus diebus et tribus noctibus* indicasse tempus, quo ipse erat mansurus in limbo; designant enim eædem evidenter tempus, quo ipse futurus erat *in corde terræ.* In limbum autem anima Christi descendit statim ac a corpore fuit soluta, hoc namque sibi volunt verba Christi (Luc. xxiii. 43.), quibus latronem fuit adloquutus: *Hodie mecum eris in paradiso;* ibique permansit quoad usque resurrexit. Igitur notæ a Christo adhibitæ designant totum illud tempus, quod a morte ad resurrectionem fluxit, et non, ut contendit adversarius, tempus sepulturæ.

III.

19.—Quamquam hactenus pertractata de significatione limbi phrasi *in corde terræ* adscribenda, firma prorsus sint, atque acu rem tangant, ut quisque de facili persuadere sibi poterit, si attenta

sepulchre, is therein implied—on which account we have found it necessary above, first to show, that *the heart of the earth* means the *centre of the earth*, and from that to infer that *in the heart of the earth* does not mean in the tomb—and since this reason is clearly expressed in the other words, viz.: *in the middle* or *in the bosom of the earth*, hence it follows, that the translations of Luther and Ostervald, so far from contradicting, rather confirm the meaning to be given to the expression, *in the heart of the earth.*

18.—It is therefore rightly inferred that Christ by the expression, *in the heart of the earth*, wished to signify Limbo, and consequently that, by *three days and three nights*, He indicated the time during which He was to remain in Limbo; for these words evidently designate the time during which He was to remain *in the heart of the earth.* But Christ's soul descended into Limbo as soon as it left His body; for this is clearly expressed by His words to the penitent thief (Luke xxiii. 43): *This day thou shalt be with me in paradise:* and it remained there until His resurrection. Consequently the words used by Christ indicate the entire period which elapsed from His death to His resurrection, and not as Dr. Watson maintains, the time of His actual interment.

III.

19.—Although what we have said in support of ascribing to the words: *in the heart of the earth,* the meaning of Limbo is unanswerable and goes to the very root of the question, as our

mente, et nullo falso præventa judicio, ad ea oculos tantisper verterit: tamen, quum non defuerint, uti supra ipse innui, qui loquutione prædicta, sepulcrum venire dictaverint, nullis sane validis adlatis argumentis; posset profecto cl. adversarius (et in hoc jure uteretur suo) pro parte istorum se declarare, demonstratione etiam audita alterius sententiæ. Quid vero tum? Vinceretne in hoc sententia, quam is tenet de tempore sepulturæ Christi? Scilicet, dato quod loquutio *in corde terræ* significet sepulcrum, et consequenter quod notæ illæ designent tempus sepulturæ; sequiturne ex hoc, Christum in sepulcro septuaginta-duarum horarum spatio mansisse? Haudquaquam. Arguo autem hac ratione: Ut staret illatio cl. adversarii de spatio septuaginta-duarum horarum, phrasis *tribus diebus et tribus noctibus* significare deberet plenos tres integrosque dies. Sed phrasis *tribus diebus et tribus noctibus* hoc non denotat. Ergo etiam in hypothesi, quod loquutio *in corde terræ* sepulcrum significet, non inde sequitur, Christum ibi septuaginta-duabus horis mansisse.

20.—Antequam vero ad hoc aggrediar demonstrandum, præveniendam censeo difficultatem, quæ ex continuo recursu ad linguas orientales alicui posset objici. Quærat fortasse quis: Unde fiat ut ad Novum Testamentum explanandum, quod procul dubio in maxima sua parte Græce fuit exaratum, crebro consulantur Orientales versiones, præsertim vero Syriaca, ex qua argumenta quoque demonstrativa desumuntur? Itaque, ut statim hujusmodi dubium deponatur, si forte menti alicujus unquam oboriretur; sciendum est linguas orientales tam arcta inter sese cognatione contineri, ut vero aliquo sensu una lin-

readers may judge for themselves, and is calculated to bring conviction to any unprejudiced mind, yet as writers are to be met with who, though without any appearance of good reason, have interpreted this expression to mean the burial of Christ, our learned opponent therefore, as he is free to do, might espouse the views of the latter, in the face of our demonstration. What then? Would his inference as to the duration of Christ's burial be legitimate? Granted that the words, *in the heart of the earth*, signify the tomb and consequently that these words indicate the duration of our Lord's interment, does it therefore follow that He actually remained in the tomb seventy-two hours? The deduction seems to us illogical; for, if the conclusion of Dr. Watson be valid, the expression: *three days and three nights* should mean the complete period of three entire days; but the expression, *three days and three nights* does not mean three entire days—consequently even in the hypothesis that *in the heart of the earth*, signifies the tomb, it is illogical to infer that Christ remained in the tomb seventy-two hours.

20.—Before proceeding to establish this conclusion, we must meet a difficulty, which may occur from the frequent reference to the Oriental languages. The question may be asked—Whence comes it that to explain the New Testament, which was unquestionably, for the greater part, written in Greek, recourse is so often had to the Oriental versions, particularly to the Syriac; and to demonstrative arguments drawn from them? We answer that the Oriental languages are so intimately related, that, in a modified sense, they may be said, to be but one tongue, written in a vari-

gua dicerentur variis characteribus scripta; id autem præsertim inter Hebraicam, Chaldaicam et Syriacam maximo gradu obtinet. Hinc fit ut, quum hæ linguæ, uti nunc eas habemus, non possideant amplius singulæ omnes radices verborum, neque adhuc existentium radicum omnia derivata; non infrequenter, radix quæ in una ex hisce linguis desideratur, reperiatur in altera, et significatio unius radicis, quae non habet derivata in una, inveniatur in derivato alterius linguæ, in qua tamen desit ejus radix; hinc necessitas conferendi eas inter se. Quod vero ad linguam Syriacam præ cæteris confugiam, et ejus ope Græca vocabula N. T. illustrare coner, ex eo est repetendum, quod N. T. si indumentum, ut ita dicam, excipias, quod Græcum utique est, id quod illo tegitur, Syro-Chaldaicum est. Quid sane probant lexica N. T., in quibus fere continuo in auxilium veniunt et lingua Syriaca et aliæ, uti videre licet in illo a Joh. Frieder. Schleusner illustrato? Quid aliud, nisi quod contendo, probant grammaticæ Græcæ N. T., uti est illa edita a Jo. Theodoro Beelen, cui est titulo: *Grammatica Græcitatis librorum Novi Testamenti?* Sed juvat audire quod, hac de re habet Ludovicus de Dieu in præfatione suæ grammaticæ: "Ipsarum phrasium, inquit, quæ passim in Novo Testamento usurpantur, verus sensus vix aliunde, quam ex *Syriaco* petendus est. Phrasim enim Evangelistarum et Apostolorum *Græcam esse nemo dixerit*, et facilius Europæis foret, Platonis, Aristotelisque elegantiam imitari, quam Platoni vel Aristoteli

ety of characters. This relationship is especially intimate between the Hebrew, Chaldaic and Syriac. Hence it is that these languages as they come down to us do not severally possess any longer all the roots of the words, or even all the derivatives of the surviving roots, and it not unfrequently happens that the root sought for in one of these languages is found in another, and the signification of one root, having no derivative in its own, is found in the derivative of another language, in which however the root of this last may be wanting. Hence the necessity of collation. If then we appeal to the Syriac in preference to the others and endeavor by its aid to illustrate the Greek expressions of the New Testament, our apology will be found in the fact that the New Testament, if divested of its Grecian garb, will actually be found to be Syro-Chaldaic. What proof then can be drawn from the Lexicons of the New Testament in which such frequent recourse is had to the Syriac and other languages, as may be seen in the work of John Frederick Schleusner? What conclusion other than that at which we have arrived can be drawn from the Greek grammar of the New Testament, as for instance the one edited by Theodore Beelen, entitled *Grammatica Græcitatis librorum Novi Testamenti?* But let us hear what Louis de Dieu tells us on this matter in the preface to his grammar: "The exact meaning of these same words which are occasionally employed in the New Testament can only be gathered from the Syriac. No one ever maintained that the diction of the Evangelists and Apostles is Grecian: and assuredly it would be easier for a European to imitate the grace of Plato and Aristotle than for these

Novum Testamentum nobis interpretari; quia Sancti viri Syriace conceperunt, quæ Græce scripserunt, et linguæ vernaculæ emphasim peregrinis verbis indiderunt." Quæ laudati viri sententia, ne cui nimirum exaggerata videatur, addo ad eam confirmandam, testimonium Jacobi Martini, qui sic extollit editionem Syriacam: "Ad hanc solam, quando in fontibus gravis quædam occurrit obscuritas, vel difficultas, tuto acceditur; hæc sola, quando de loci alicujus interpretatione et versione dubium movetur, tuto, ac sine errore consulitur; per hanc solam Græcus textus vere illustratur, recte intelligitur. Hujus enim solius auctoritas proxime ad ipsorum fontium majestatem accedit." Ex hoc facto, quod sponte sese offert, colligendum est, incassum agere atque äerem prorsus verberare interpretem Scripturarum, qui uni innixus linguæ Græcæ, illam explanandam adsumeret; improvide vero atque imprudentur, qui hujus tantum fretus cognitione, se in arenam quoque descendere posse præsumeret.

21.—Hisce præjactis, est mihi ostendendum, phrasim *tribus diebus et tribus noctibus* non significare tres integros dies. Ostendo autem sic: Christus sanguine ac natione extitit certe Judæus; Judaice præterea Judæos adloquens, ea usus est phrasi; accedit quod a libro Jonæ Prophetæ, Judaice quidem scripto, ipsam est mutuatus. Quid plura? suam loquutionem: *Ita erit Filius hominis*

two master minds to interpret for us the books of the New Testament, for holy men conceived in Syriac what they expressed in Greek and clad in a foreign dress the emphasis of their mother tongue." Lest the opinion of this estimable man may seem to savor of exaggeration, we subjoin in confirmation the testimony of James Martin, who commends the Syriac version in the following terms: "To this alone we may have confident recourse in any serious difficulty which we meet with in the original—to this alone may we appeal without misgiving, or fear of error, when a doubt arises in the interpretation or translation—by this alone the Greek text is truly elucidated and correctly understood—the authority of this alone approaches nearest to the dignity of the originals themselves." From this fact it is plain to any reflecting mind that it would be a vain attempt, a wasteful extravagance to undertake to interpret the Scriptures by the exclusive help of the Greek language; assuredly the interpreter would betray great indiscretion who would venture to enter the arena, armed with no other weapons than those with which this knowledge could supply him.

21.—This being premised, it remains for us to show that the expression, *three days and three nights* cannot signify three entire days. This point we now proceed to establish, as follows: Christ was certainly of Jewish blood and belonged to the Jewish people; besides it was in addressing Jews and in the Jewish language that He made use of the phrase under consideration. Again, His words were taken from the book of Jonas which is written in Hebrew. What more do we need? As our opponent well

. . . . *tribus diebus et tribus noctibus*, cum altera contulit Jonæ Prophetæ: *Sicut fuit Jonas* . . . . *tribus diebus et tribus noctibus*, ut optime sane observat hoc ipse adversarius. Quocirca Christum præfatam phrasim more Judæorum adhibuisse, et ipsissimo ab eis recepto sensu, nemo unus erit qui inficiabitur. Atqui si ita est, concedendum plane, phrasim prædictam non significare tres integros dies; hunc enim sensum non habet apud Judæos. Ergo manet quod ostendere proponebam, Christum laudata phrasi non significasse tres integros dies. Unum illud demonstrandum est tamen: phrasim nimirum illam non valere tres integros dies apud Judæos. Hoc, ut quisque facile videt, ad usum pertinet; proinde cognoscendum vel ex textimonio Rabbinorum, vel aliorum, qui eminent in archeologia judaica, vel ex aliquo loco claro sacrarum Scripturarum; triplici vero hac ratione constat, quod contendo.

22.—Et re quidem vera, Rabbini duo habent præcepta circa usum phrasis memoratæ, quorum unum dicerem materiale, respicit enim ipsam materialem formam illius loquutionis; alterum formale vocarem, versatur quippe circa valorem eidem loquutioni tribuendum. Relate ad formam materialem phrasis *dies et nox*, hunc tradunt canonem a majoribus acceptum, et consignatum in Talmud Hierosolym. Schabbas: *Dies et nox constituunt νυχθήμερον*, quod est, dies et nox constituunt diem naturalem, non vero duas partes separatas et distinctas, ut censet cl. adversarius (n. xii.). Siquidem autem diem naturalem Judæi illa loquutione exprimere intendunt, unde fit, ut duobus distinctis nominibus id indicent? Ugo Grotius commentans citatum testimonium Matthæi, hanc adducit rationem et valde aptam: "Hebræi," ait, "quia vo-

observes, He compared His own expression, *three days and three nights*, with the three days and three nights mentioned in the book of Jonas. That Christ employed the phrase in question in its ordinary Jewish acceptation no one, surely, will have the hardihood to deny; and it seems abundantly clear that Christ did not by that expression mean three complete days. It remains for us to show that amongst the Jews such an expression did not signify three full days. This being plainly a question of usage, we must look for the solution of it to the testimony of the Rabbins, or of those who are eminent in Hebrew Archæology, or to some unmistakable text of Scripture. Our opinion is, we think, borne out by all three.

22.—First, the Rabbins had two rules bearing upon the phrase whose meaning we are considering. One of these rules concerns what we may call its material or literal signification, the other its formal sense, or its value in the place it occupies in the sentence. With respect to the material signification of the phrase *day and night*, they lay down this rule which is of great antiquity and is inscribed in the Jerusalem Talmud, Schabbas: *Day and night make a* νυχθήμερον, which means: day and night constitute the natural day, and not two distinct and separate parts, as is affirmed in the twelfth paragraph of our author. In fact the Jews make use of two distinct words and by that phrase clearly mean the natural day. Grotius, commenting on St. Matthew, assigns this very apposite reason. "The Hebrews," he says,

ces componendi libertatem sua ipsis lingua non indulget, coguntur uti circumloquutionibus, quas sequuntur Hellenistæ, et pro *τρισὶ νυχθημέροις* dicunt *τρεῖς ἡμέρας καὶ τρεῖς νύκτας*. Ita quod Moses (Gen. i. 5.) dixit ויהי ערב ויהי בקר יום אחד, *Et fuit vespere et fuit mane dies unus*, Græci dicerent *Καὶ ἐγένετο τὸ νυχθήμερον πρῶτον;* et quod Daniel (viii. 14.) sine conjunctione dixit עד ערב בקר אלפים ושלש מאות *usque ad vesperam mane duo millia et trecenti dies*, Græce est *Ἕως νυχθημέρων δισχιλίων καὶ τριακοσίων*. Sic Paulus (2. Cor. xi. 25.), quum dixit, se fuisse in profundo *νυχθήμερον*, expressit Græce Hebræum ערב בקר, *vespere mane*," quemadmodum revera fecit Syrus, vertens, *die ac nocte sine navi in mari fui* (12.).

23.—Sed ulterius, quam ob caussam Judæi ad hujusmodi denotandum diem nomini יום addunt plane לילה et non aliud? Huic quæstioni ita puto esse respondendum. יום nomen genericum est, tum naturalem, tum civilem diem significans: *Factumque est vespere et mane dies* יום *sextus* (Gen. i. 31.). Ecce diem naturalem: *Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei* היום (ibid. 16.). Ecce diem civilem. Cf. Guilielmi Gesenii opus cit. ad vocem יום. Communius tamen sumitur pro die civili, quatenus scilicet nocti opponitur; quamobrem si aliquando sit יום adhibendum in sensu diei naturalis, quum hæc sit significatio ejus minus communis, necesse est id aliquo signo indicare. Hoc autem, ut respondeat indoli linguæ Hebraicæ, hujusmodi esse debet, ut pos-

"have not the liberty of compounding words, and are consequently driven to have recourse to circumlocutions which the Greeks afterwards retained. Thus for τρισὶ νυχθημέροις they say τρεῖς ἡμέρας καὶ τρεῖς νύκτας. In like manner the words of Moses: ויהי ערב ויהי בקר יום אחד (Gen. i. 5.), *And there was evening and morning one day*, would be rendered in Greek by *Καὶ ἐγένετο τό νηχθήμερον πρῶτον*; again, Daniel (viii. 14.) wrote without conjunction עד ערב בקר אלפים ושלש מאות, *Unto evening and morning two thousand three hundred days*, which we find in the Greek *Ἕως νυχθημέρων δισχιλίων καὶ τριακοσίων*. So also when St. Paul says (2. Cor. xi. 25.): *A night and a day I was in the depth of the sea*, he expressed the Hebrew ערב בקר, *evening morning*, by the Greek, νυχθήμερον," and in the Syriac version it is given as follows: *A day and a night I was on the sea without a ship* (12.).

23.—Besides, why do the Jews, when they wish to express a day of this sort, add לילה to the word יום, and not something else? The answer, we think, is this: יום is a generic term meaning indifferently the civil or the natural day: *And the evening and the morning were the sixth day* יום (Gen. i. 31.); here we have the natural day. *And God made two great lights: a greater light to rule the day* היום, (ibid. 16.); here we have the civil day. Consult Wm. Gesen. quoted under the word יום. In its more common acceptation, however, it signifies a civil day, as opposed to night. Hence should יום be something employed to mean a natural day, since this is the less usual meaning of the word, something would be added to denote that it is used in this sense. The genius of the Hebrew language requires that the mere presence of this affix

sit, sua simplici præsentia, illam extricare partem significationis nominis יום, quæ communiter non observatur in eo. At pars significationis nominis יום, quæ communiter inobservata manet, est *nox*, quæ indicatur nomine לילה. Hoc igitur et non aliud est illi addendum nomini. Quum itaque vox לילה, hoc casu, alio non fungatur munere, præter illud extricandi significationem, quam יום per se, licet latenter, habet; sequitur non esse considerandam seorsim et divisim a nomine יום, sed vel ut unum efficiens cum hoc, vel, quod mihi magis placeret, adinstar notæ demonstrantis significationem ejus. Hinc etiam perspicitur, quam perperam (n. xii.), asserat cl. adversarius, Christum, laudata phrasi, innuisse dies duodecim horarum. Minime sane hoc; sed quod more Judæorum ibi significavit, fuerunt tres dies naturales. Id evidentius ex iis, quæ sequuntur, perspicietur.

24.—Alterum Rabbinorum præceptum apud eos vigens, quod valorem respicit prædictæ phrasi tribuendum, hisce enunciatur verbis: *Quantulacumque pars anni, mensis et unius νυχθημέρου concludit totum*, quod est, pars anni, mensis et diei naturalis (hinc *dies et nox* juxta canonem præcedentem), accipitur pro toto anno, mense et die. *De anno* disertis verbis monetur in Gem. Rosch. Hasschana(2. 2. et 7. 2.) et Gem. Nidda (48. 1.): יום אחד בשנה השוב שנה, *unus dies in anno habetur pro anno. De mense* apparet in hoc, quod quum Pentecostes distet a Pascha tantum spatio quinquaginta dierum, adeoque ne duorum quidem mensium; tamen quia illud spatium trium mensium pars aliqua est, tres menses dicuntur intercedere inter utrumque festum. Ipse Deus in Schir Hasschirim Rabba (fol. xv. 4.) sic loquens introducitur de Israelitis ex Ægypto egressis יתערנו בני עד שלושה חרשים, et mox יתעדנו בני בשלושה חרשים

should express a meaning of the word יום which it does not ordinarily bear. Now that peculiar meaning of the word יום, which is not commonly apparent in it, is night—in Hebrew לילה. This, then, and no other is the addition to be made to the word. Since then the only function of this affix is to evolve the proper, though latent, meaning of the word יום, it follows that it is not to be considered separately and apart from the word יום, but as rather forming one word with it, or as we prefer to consider it, acting as an index to the sense of the word. This will expose the falsity of assertion of our learned opponent, in his twelfth paragraph, that Christ meant days of twelve hours. This is by no means the case; but what He expressed after the Jewish fashion meant three natural days. This will appear more clearly, as we proceed.

24.—Another rule of the Rabbins touching the meaning to be ascribed to this phrase is stated in these words: *The least part of a year, month or one νυχθημέρου embraces the whole*; that is part of a year, month or natural day, is taken for the whole year, month or day. The rule as to the *year* is stated in express terms in the Gem. Rosch Hasschana (2. 2. and 7. 2.) and in Gem. Nidda (48. 1.): יום אחד בשנה השוב שנה, *one day in the year is used for the year.* The rule as to the *month* is plain from this, that Pentecost which is therefore scarcely two months after Easter, yet, because that period forms a part of three different months, this length of time is said to intervene between the two feasts. Thus in Schir Hasschirim Rabba (fol. xv. 4.) God Himself is represented speaking as follows of the Israelites going out of Egypt: יתעדנו בני עד שלושה חדשים, and He adds: יתעדנו בני בשלושה חדשים, *Let my children*

delicientur filii mei usque ad tres menses, antequam nempe legem in Sinai accipiant. *De die* sic legitur in Seder Olam Rabba (c. v.) שלשום ג' ימים *nudius tertius erant tres dies;* et Abenesdra in Lev. (xii. 3.) ait: *dies naturalis* (dies et nox) *non computatur de tempore ad tempus.*

25.—Ex testimonio igitur Rabbinorum, judicum hac in parte sane competentium, constat tum phrasim *diem et noctem* unum constituere diem naturalem, tum proinde hunc non esse sumendum pro *integro* die. Sed constat pariter ex dictis (21.) Christum loquutionem *tribus diebus et tribus noctibus* adhibuisse Judæorum more; hanc ergo constat non significare tres *integros* dies.

26.—Sequitur argumentum ex auctoritate depromptum. Multorum certe possent hic adduci testimonia illustrium virorum; tamen quum brevitati studeam opus sit, unius tantum verba afferre eligo, cujus tamen nomen et magni est faciendum, et nullam creare potest suspicionem. D. Jo. Georgii Rosenmülleri est testimonium, qui scholia scribens in Matth., quum pervenit ad verba Τρεῖς ἡμέρας καὶ τρεῖς νύκτας, hoc habet: "Christus duas tantum noctes et unum diem in sepulcro latuit; solet autem dies quo sepultus est, et dies quo resurrexit connumerari, eodem modo, quo Transfiguratio Christi Matth. (xvii. 1.) *post sex dies;* Luc. (ix. 28.) *post octo dies* contigisse narratur. Thalmud. Hierosolym. Schabbas: *Dies et nox constituunt* עונה νυχθήμερον, *noctiduum; et pars* עונה *est sicut totum.* Plura exempla vid. ap. Wetsten." Stet igitur non abhorruisse ab usu sermonis inter Judæos recepti, ut dies unus

rejoice for three months before they receive the law on Sinai. Of the day we read in Seder Olam Rabba (c. v.) שלשום ג׳ ימים, *the day before yesterday was three days.* Abenesdra, in Lev. (xii. 3.), says that the natural day (day and night) is not computed from one time to another.

25.—It is clear therefore, from the testimony of the Rabbins who in a matter of this sort are competent judges, both that the phrase *day and night* means one natural day, and that it is not to be taken as meaning an entire day. It is further evident that Christ used the phrase *three days and three nights*, in its ordinary Jewish acceptation and did not by such an expression mean three entire days.

26.—Our next proof is drawn from authority. We might produce the testimony of many distinguished men, yet as we desire to be brief, we shall content ourselves with citing a single author, but one whose great name raises him above all suspicion. John George Rosenmüller, in his commentary on St. Matthew, on the words *Τρεῖς ἡμέρας καὶ τρεῖς νύκτας*, has the following: "Christ lay in the tomb only two nights and one day, for it is customary to account as days both the one on which He was buried and the one on which He arose; in the same manner as the Transfiguration of Christ is said, by St. Matthew (xvii. 1.), to have happened *after six days;* by St. Luke (ix. 28.), *eight days after.* See the Talmud. Jerusal. Schabbas: *A day and a night form* עונה, *νυχθήμερον, noctiduum; a part of* עונה *is taken for the whole.* For other examples see Wetsten." It is therefore certain that, according to the manner of speech received among the Jews,

et noctes duæ appellentur dies tres et noctes tres, Jesumque textu controverso (si quae huc usque diximus in pauca liceat conferre) nihil præterea intendisse; quasi dixerit: Sicuti Jonas triduum fuit in visceribus belluæ immanis, et tamen in vita conservatus est: ita etiam Messias per triduum erit in visceribus terræ, et tamen vitæ reddetur.

27.—Tandem, quæ hactenus probata sunt: phrasi *tribus diebus et tribus noctibus,—a)* non venire tres dies distinctos et separatos a noctibus, sed—*b*) tres dies naturales, quorum—*c*) significatio non sit trium integrorum dierum; directam efficacemque confirmationem accipient ex libro Esther (iv. 16.). Verba ibi relata, quæ Esther sunt Mardochæum adloquentis, identicam exhibent phrasim cum altera Jonæ Prophetæ a Christo adsumpta, et juxta quam, adtestante adversario, Ipse dimensus est suos dies sepulturæ; perallela proinde esse, nemo est, qui non videat. Verba sunt hæc: *Non comedatis et non bibatis tribus diebus et tribus noctibus: et ego cum ancillis meis similiter jejunabo.* Quod hisce verbis Esther injunxerat jejunium, Mardochæus perfecit; legitur enim (ib. 17.): *Ivit itaque Mardochæus, et fecit omnia, quæ ei Esther præceperat.* Igitur jejunavit tribus diebus et tribus noctibus; hoc quippe ei injunctum fuerat. Verum et Esther exequuta est, quod Mardochæo se facturam esse promiserat, nempe jejunium servaturam tribus diebus et tribus noctibus: *Et ego cum ancillis meis similiter jejunabo;* et quidem antequam ingrederetur ad regem; hoc enim significare intendit inciso: *Et tunc ingrediar ad regem.* Dicendum igitur est, Esther, quando ad regem ingressa fuit, jam jejunium servasse tribus diebus et tribus noctibus. Vi-

one day and two nights were called three days and three nights, and, to resume briefly what we have hitherto said, that Jesus, in the text in question, meant nothing else; as if he said:—As Jonas was for three days in the whale's belly and yet was kept alive, so also the Messiah will be for three days in the bowels of the earth and yet will return to life.

27.—Finally, what we have established thus far, viz: that the phrase *three days and three nights*, means—*a*) not three distinct days separate from as many nights, but—*b*) three natural days, that is—*c*) not three entire days; is further directly and fully confirmed from the book of Esther (iv. 16.). In this text the words which Esther addresses to Mardochai contain precisely the same phrase as that of Jonas the Prophet, which Christ employed, and according to which, as our learned opponent admits, He assigns the time He is to remain in the tomb. No one can help seeing the parity. These are the words: *Neither eat, nor drink for three days and three nights: and I with my handmaids will fast in like manner.* The fast which Esther prescribed in these words, Mardochai kept; for we read (ib. 17.): *So Mardochai went and did all that Esther had commanded him.* Therefore he fasted for three days and three nights, as had been enjoined him. Esther too performed what she had promised Mardochai, viz., that she would fast for three days and three nights: *and I with my handmaids will fast in like manner;* and this too before she went to the king, according to the clause: *And then I will go to the king.* Therefore we must conclude that when Esther went to the king she had already fasted for three days and three nights. We must

deamus itaque oportet quandonam Esther ad regem ingressa sit? ex tempore enim hoc integra pendet vis nostræ argumentationis. Etenim si Esther, exacto plene jejunio trium dierum totidemque noctium, ad regem venit; erit concludendum, phrasi memorata, tum venire tres dies duodecim horarum distinctos et divisos a noctibus pariter duodecim horarum, tum spatium plenum septuaginta-duarum horarum, seu tres dies integros. Sin vero secus, scilicet, si ex Sacra Scriptura ipsa apparet, Esther ingressam esse ad regem non plene exactis tribus diebus et tribus noctibus, sed in postremo pari illius tridui dierum et noctium, quodque par expresse *dies* appelletur; quum ipsa promiserat se ingressuram ad regem nonnisi post jejunium trium dierum et trium noctium, erit dicendum, laudatam phrasim per sese hic, et ubicumque occurrerit, non esse sumendam arcte de spatio septuaginta-duarum horarum, neque hebraismum *dies et nox* significare diem duodecim horarum similemque noctem, sed unum diem naturalem.

28.—Ita autem se res habet; legitur enim (v. 1.): *Die autem tertio induta est Esther regalibus vestimentis, et stetit in atrio domus regiæ.* Quod loquutio *die autem tertio,* referatur ad jejunium, et sensus inde exurgens sit: die autem tertio ab incepto jejunio etc., neque est, neque esse potest difficultas; dicit enim relationem ad aliquid ab Esther promissum; hoc autem fuit: *Et ego cum ancillis meis similiter* (tribus diebus et tribus noctibus) *jejunabo, et tunc ingrediar ad regem.* Vocula *tunc* in textu Hebræo est בכן et proprie denotat *in tali, sic.* Cf. Eccl. (viii, 10.) et Gesen. (op. cit.) ad vocem כן. Ergo—*a*) quum

now determine the time at which she went to the king. On this depends the confirmation or refutation of what we have said above. For if Esther went to the king after having fasted for three full days and three full nights, we must conclude that the phrase in question means three days of twelve hours distinct and separate from as many nights of the same number of hours, that is seventy-two hours, or three whole days. If, on the contrary, it appears from the Sacred Text itself, that Esther went to the king before the time of three full days and three full nights was passed, that is during the last pair of this triplet of days and nights, which pair (a day and a night) was expressly called *a day;* since she had promised to go to the king only after a fast of three days and three nights, we must conclude that the phrase in question of itself, here and wherever else it occur, is not to be taken strictly to mean seventy-two hours, and that the hebraism, *a day and a night*, does not mean a day of twelve hours and a night of the same length, but one natural day.

28.—Now this is really the case: for we read (v. 1.): *And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house.* That the phrase, *on the third day*, refers to her fast, and that the sense is, consequently, on the third day of her fast is beyond all cavil. For it refers to something Esther had promised, which was: *And I with my handmaids will fast in like manner* (three days and three nights), *and then I will go to the king.* The word *then* in the Hebrew text is בכן and properly signifies: *on such.* See Eccl. (viii. 10.) and Gesenius (op. cit.) on the word כון. Therefore—*a*) since Esther had promised Mardochai that she

Esther Mardochæo promisisset, se jejunium trium dierum et trium noctium servaturam fuisse antequam ad regem ingrederetur; Scriptura autem dicat, eam ingressam esse *die tertio* ab incepto jejunio ad regem; concludendum, juxta Scripturam phrasim trium dierum totidemque noctium non esse sumendam stricte pro spatio septuaginta-duarum horarum;—*b*) quum *die tertio* sit postremum par memorati tridui dierum et noctium, sitque proinde pro *die tertio et nocte tertia*, Scriptura autem adhibeat *die tertio* pro *die tertio et nocte tertia;* dicendum, Scripturam confirmare canonem Rabbinorum: *Dies et nox constituunt* νυχθήμερον, *diem naturalem;*—*c*) quum jejunium Esther non constiterit sex partibus, tribus scilicet diebus et tribus noctibus, sed vel ad summum quinque partibus, ut mox videbitur, Scriptura autem adfirmet Esther jejunasse sex partibus: *Et ego cum ancillis meis similiter* (tribus diebus et tribus noctibus) *jejunabo;* intelligendum, juxta intellectum Sacrarum Scripturarum, phrasim *tribus diebus et tribus noctibus* haud esse sumendam, uti jacet, materialiter, sed in sensu trium dierum naturalium, et quidem non integrorum, ad normam videlicet illius effati Rabbinorum: *Quantulacumque pars unius* νυχθημέρου *concludit totum.*

29.—Quod jejunium Esther non constiterit sex partibus, sic probatur: relate ad primum diem naturalem, jejunium constitit tantum die et non etiam nocte; hæc quippe, quæ semper diem præcedit (et hoc observat quoque clarissimus adversarius sub numero quinto), jam præcesserat quando jejunium inchoavit; cœpit sane Esther jejunare postquam Mardochæum adloquuta est: *Et ego similiter jejunabo*, quod factum est die non nocte. In secun-

would fast for three days and three nights before going to the king, and the Scripture says she went to the king *on the third day* of her fast, we must conclude that the Scriptural phrase, three days and three nights, is not to be taken strictly for the time of seventy-two hours;—*b*) since *on the third day* means on the last pair of the aforesaid triplet of days and nights, and hence stands for the third day and night, and the Scripture uses the phrase *on the third day* for the third day and third night, we must conclude that the Scripture confirms the Rabbinical canon: *A day and a night constitute a νυχθήμερον, a natural day;*—*c*) since Esther's fast was not made up of six parts, viz., three days and three nights, but at most of five parts, as will shortly appear, whereas the Scripture declares that Esther fasted for these six parts,—*And I with my handmaids will fast in like manner* (three days and three nights), we must conclude, according to the meaning of the Sacred Text that the phrase, *three days and three nights*, is not to be taken as it stands, materially, but in the sense of three natural days, not, however, full and entire, according to the rule expressed in the Rabbinical saying: *Any part whatever of one νυχθημέρου is taken for the whole.*

29.—That Esther's fast was not made up of six parts, is thus proved. The first day of her fast was made up of the day only to the exclusion of the preceding night, which is always counted as evening before the day (as Dr. Watson has remarked in his fifth number), and which was already passed when the fast began; clearly she began her fast after she had said to Mardochai—*And I in like manner will fast*—and this was said in

do die, jejunium constitit nocte et die; non autem similiter fuit de tertio, in hoc enim jejunium constitit nocte sine ullo dubio, die autem probabiliter non; *stetit* enim *in atrio.* Ergo si uni parti primæ diei et duabus aliis secundæ addatur, uti probabilius mihi videtur, una pars diei tertii, jejunium Esther constitit quatuor partibus; quinque autem, si etiam altera pars diei tertiæ recenseatur.

30.—Jure igitur concludo. Loco hic exposito protocanonico libri Esther, phrasi *tribus diebus et tribus noctibus,* neque veniunt tres dies duodecim horarum distincti a totidem noctibus pariter duodecim horarum, neque sex partes dierum et noctium; sed quod ea significatur, sunt tres dies naturales sumendi pro more humani sermonis. Verum phrasis a Christo adhibita et cum altera Jonæ dimensa, est huic parallela. Itaque est sumenda, ex doctrina Sacrarum Scripturarum, non pro spatio trium integrorum dierum, neque pro diebus duodecim horarum distinctis a noctibus, neque tandem veluti constans sex partibus; sed contra est habenda prout significat tres dies naturales more humano sumendos.

31.—Quum igitur, quemadmodum ex Sacra Scriptura et ex aliis momentis ostendetur, Christus non manserit in sepulcro septuaginta-duabus horis, ac proinde non tribus paribus dierum et notium; verum tamen manet, ipsum fuisse in fovea tribus diebus et tribus noctibus, sermone biblico: eodem pacto quo legitur Esther

the day time, not during the night. The second day of the fast was made up of a night and a day: not so the third. For the fast of the third day included certainly the night preceding, probably however not the day following: for *she stood in the inner court* (on that day). If, therefore, to one part of the first day, and to two of the second be added one part (as it seems to me more probable) of the third day, Esther's fast is made up of four parts; but of five, if the other part of the third day be also added.

30.—We are therefore right in concluding, from this protocanonical passage of the book of Esther, that the phrase, *three days and three nights*, signifies neither three days of twelve hours distinct from as many nights of the same number of hours, nor six parts consisting of days and nights; but that what is really meant is three natural days according to the common way of speaking. Now the phrase employed by Christ and compared to that of Jonas is exactly parallel. Therefore it must be understood, in accordance with the usage of the Sacred Scriptures, to signify not three entire days, nor days of twelve hours distinct from the nights, nor, finally, three days consisting of six parts (days and nights); but, on the contrary, three natural days, according to the common way of speaking.

31.—Since, therefore, as will be proved from the Sacred Scriptures and from other sources, Christ did not remain in the tomb seventy-two hours, and hence not for three pairs of days and nights, it remains nevertheless true that He was in the tomb three days and three nights according to the language of Scripture; in

jejunasse *tribus diebus et tribus noctibus*, quamvis ejus jejunium non fuerit protractum ad septuaginta-duarum horarum spatium, neque sex constiterit partibus dierum et noctium. Ex alia parte vero, quemadmodum is frustra uteretur phrasi Esther supradicta, qui eam proferret ad determinandum tempus jejunii ejus, eoque pejus ad probandum, Esther nonnisi septuaginta-duabus horis ab incepto jejunio, ingressam fuisse ad regem; quando potius, sicut Sacra Scriptura docet, ipsa phrasis est aliunde determinanda et determinatur: ita frustra clarissimus adversarius usus est phrasi Christi *tribus diebus et tribus noctibus,* ad determinandum tempus sepulturæ ejus, ita ut prophetia his expressa verbis, suum non habuisset complementum, si Christus non mansisset septuaginta-duabus horis in sepulcro. Siquidem enim Christus, uti censet adversarius, prædictam phrasim ad tempus suæ sepulturæ indicandum, adhibuit; quoniam Ipse sciebat quamdiu erat in sepulcro mansurus, indicavit autem phrasi, quæ tantum tres dies non integros significat; ut exacte illud tempus cognoscatur, recurrendum est ad alia media, quibus adhibitis et veritate inde detecta, sine trepidatione erit dicendum: tempus illud phrasi *tribus diebus et tribus noctibus* indicari. Ergo ipsa phrasis indeterminata quum sit, incassum fuit adhibita ad tempus sepulturæ Christi determinandum.

32.—Sequitur ex integro hoc paragrapho: testimonium apud

the same manner as Esther is said to have fasted *three days and three nights*, although the time of her fast did not last for seventy-two hours, nor did it consist of six parts of days and nights. On the other hand, as it would be to no purpose to cite the aforesaid phrase of queen Esther, in order to determine the length of her fast, and much less to prove that she went to the king only seventy-two hours after the beginning of her fast, when the sense of the phrase in question must, as the Scripture shows, be determined, as indeed it is, from other sources; so likewise to no purpose, does our learned opponent employ the words of Christ, *three days and three nights*, to determine the length of His stay in the tomb and to show that the prophecy contained in these words, would not have been fulfilled, if Christ had not remained seventy-two hours in the tomb. For if Christ, as Dr. Watson affirms, made use of the aforesaid phrase to indicate the time He was to remain in the tomb; since He knew how long He was to stay there, and indicated it by a phrase which merely signifies three days, without determining whether they are to be considered complete and entire or not; in order to know the exact time meant, we must have recourse to other means by which the truth may be learned and we may be enabled to affirm unhesitatingly, what was the exact time signified by the phrase *three days and three nights*. Therefore, since the meaning of the phrase in question is by itself doubtful, it is useless to employ it for the purpose of determining the length of Christ's stay in the tomb.

32.—The conclusion to be drawn from the preceding discussion,

Matth. (xii. 40.) a cl. D. Watson adductum, quomodocumque consideretur, non probare Christum septuaginta-duabus horis fuisse in sepulcro.

§ II.

EXPENDUNTUR TRIA TESTIMONIA: MATTH. XVI. 21. ACT. X. 40. I. COR. XV. 4.

"*Quia oportet eum .... tertia die resurgere.—Hunc Deus suscitavit tertia die.—Et quia sepultus est, et quia resurrexit tertia die secundum Scripturas.*"

33.—Cl. Watson præstituto sibi fini insistens, ostendendi Christum septuaginta-duabus horis jacuisse in sepulcro, alterum adducit propheticum testimonium Christi, quo præter confirmationem thesis, roborare satagit, indirecte et mediate, significationem priori adjudicatam testimonio. Ratiocinatio procedit ut sequitur: "Christus declaravit, se resurrecturum tertia die (Matth. xvi. 21.). Hæc verba, per se inspecta, excludere possunt et includere diem sepulturæ; sed si conferantur, et sunt necessario conferenda cum aliis Petri (Act. x. 40.) et Pauli (1. Cor. xv. 4.), illum diem excludunt. Igitur si a sepulcro Christus resurrexit tertia die, ibi necesse est fuerit septuaginta-duabus horis."

34.—Multa sane possent hic in quæstionem venire relate ad

is, that the text of St. Matthew (xii. 40), cited by Dr. Watson, however it be considered, does not prove that Christ remained seventy-two hours in the tomb.

§ II.

EXAMINATION OF THREE PASSAGES OF THE SACRED SCRIPTURE.

MATT. XVI. 21. ACTS X. 40. I. COR. XV. 4.

"*That He must . . . . the third day rise again.—Him God raised up the third day.—And that He was buried, and that He rose again the third day according to the Scriptures.*"

33.—In pursuance of the end he has in view, viz., to prove that Christ remained seventy-two hours in the tomb, our learned opponent adduces other prophetic words of Christ, by which, besides endeavoring to establish his thesis, he would also confirm his interpretation of the text discussed above. His argument is as follows: "Christ declared that He would arise on the third day (Matt xvi. 21.). These words, by themselves, may include or exclude the day on which He was buried; but if compared (as they must be) with those of St Peter (Acts x. 40.) and of St. Paul (1. Cor. xv. 4.) they exclude that day. Therefore, if Christ arose from the tomb on the third day, He must have remained there seventy-two hours."

34.—Much might be said with regard to the logical connec-

nexum inter propositiones a cl. adversario objectas existentem; sed majora quum premant, illis omnibus missis, ita impugno ipsum argumentum. Phrasi *tertia die* triplici objecto loco venit tempus quod a morte ad resurrectionem fluxit, neque ea significantur tres integri dies. Ergo tribus testimoniis adlatis neutiquam probatur Christum septuaginta-duabus horis mansisse in sepulcro. Siquidem sane *tertia die* referendum esset ad tempus sepulturæ, neque inde sequeretur, hoc tempus fuisse septuaginta-duarum horarum. Hoc enim tunc solum dicendum foret, quum phrasis prædicta significaret (quod minime gentium est), tres integros dies. Verum quum et illud sit oppido falsum, quare esset mihi patiendum imprudenti silentio id videri affirmare? Propugno itaque primum, phrasi *tertia die* in locis citatis tantum illud venire tempus, quod a morte ad resurrectionem se extendit.

35.—Etenim, phrasis *tertia die* adlatis locis conjungitur cum verbis *resurgere* et *suscitare*, sic: *Tertia die resurgere—suscitavit tertia die—resurrexit tertia die;* consequenter ut *tertia die* designaret tempus sepulturæ, verba memorata essent intelligenda, ut dicta in ordine ad sepulcrum, hoc modo: tertia die *a sepultura* resurrexit. Verum, verba *resurgere, surgere* et *suscitare*, Græce ἐγείρω et ἀνίστημι in sermone biblico, nunquam adhibentur in ordine ad sepulcrum, sed solum in ordine ad mortem, sic: *resurrexit a morte, suscitavit eum a morte.* Ergo phrasis *tertia die,* qua indicatur

tion of these propositions. However, setting this aside, and passing to what is of more importance, we thus attack the argument itself:—by the words, *the third day,* in the three texts cited above, is signified the time which elapsed between the death and resurrection of Christ, and not three entire days. Therefore the three texts cited above do not prove that Christ remained in the tomb for seventy-two hours. Even if the words, *the third day,* are to be referred to the time of Christ's stay in the tomb, it does not thence follow that this time was seventy-two hours. This conclusion would be warranted only in the supposition that the words in question signify three entire days, which is far from the truth. We affirm, therefore, in the first place, that by the words *the third day* that time only is signified which elapsed between the death and the resurrection of Christ.

35.—For the phrase, *the third day,* in the passages cited, is joined with the words *to rise, to raise,* thus:—*the third day rise again,—Him God raised up the third day,—He rose again the third day;* so that if the words *the third day* were to signify the time of His burial, the words joined with them (as given above) would have to be understood as if said in reference to His stay in the tomb; thus: on the third day *after He was buried* He arose again. Now the words *resurgere, surgere, suscitare, to rise again, to rise, to raise up,* in Greek, ἐγείρω and ἀνίστημι, in the language of Scripture are never used in reference to the tomb, but only in reference to death, thus: *He arose again from death,—He raised Him up from death.* Therefore the phrase, *the third day,* which signifies the time when Christ's resurrection took

quando resurrectio facta fuit, pariter est in ordine ad mortem; ac proinde tempus designat, quod a morte ad resurrectionem fluxit.

36.—Quod verbum *resurgere* in sermone Biblico unice ad mortem relationem dicat, ostenditur completa inductione locorum, quibus ne semel quidem cum voce *sepulcro* conjungitur; loca enim omnia, in quibus reperitur, sunt:—Matth. (xi. 5., xvi. 21., xvii. 9. 22., xx. 19., xxvi. 32., xxvii. 63.)—Marc. (vi. 14. 16., viii. 31., ix. 8. 9. 30., x. 34., xii. 23. 25. 26., xiv. 28., xvi. 14.)—Luc. (vii. 22., ix. 22., xvi. 31., xviii. 33., xx. 37., xxiv. 7. 46.)—Jo. (ii. 22., xi. 23. 24., xx. 9., xxi. 14.)—Act. (x. 41., xvii. 3.)—Rom. (iv. 25., vi. 9., vii. 4., viii. 34., xiv. 9.)—1. Cor. (xv. 4. 12. 13. 14. 16. 17. 20. 29. 32. 35. 51. 52.)—2. Cor. (v. 15.)—1. Th. (iv. 13. 15.)—2. Tim. (ii. 8.). Idem dicendum de verbo *surgere*. En loca, quibus occurrit:—Matth. (ix. 25., xiv. 2., xxvii. 52. 64., xxviii. 6. 7.)—Marc. (v. 41., xvi. 6.)—Luc. (vii. 14., viii. 54., ix. 8., xxiv. 6. 34.)—Rom. (vi. 4.)—Ephes. (v. 14.). Similiter *suscitare* proprie dicitur de somno: *Ipse . . . dormiebat . . . et suscitaverunt Eum*, Matth. (viii. 24. 25.); in lingua ecclesiastica autem translatum est ad significandam resurrectionem, et optime profecto; semel enim posita fide in resurrectionem, mors est adinstar somni. Hinc quoque originem sumit nomen κοιμητήριον, quod proprie significat dormitorium, a scriptoribus ecclesiasticis usurpatum pro sepulcro.

place, refers likewise to His death ; and consequently signifies the time which elapsed between Christ's death and His resurrection.

36.—That the words *to rise again*, in Scriptural language refer only to death, is proved by a complete induction, taken from passages of Scripture, in which they are in no instance joined with the word *sepulchre*. The following are all the passages of Holy Writ in which they are found:—Matt. (xi. 5., xvi. 21., xvii. 9. 22., xx. 19., xxvi. 32., xxvii. 63.)—Mark, (vi. 14. 16., viii. 31., ix. 8. 9. 30., x. 34., xii. 23. 25. 26., xiv. 28., xvi. 14.) —Luke, (vii. 22., ix. 22., xvi. 31., xviii. 33., xx. 37., xxiv. 7. 46.) —John, (ii. 22., xi. 23. 24., xx. 9., xxi. 14.)—Acts, (x. 41., xvii. 3.)—Rom. (iv. 25., vi. 9., vii. 4.., viii. 34., xiv. 9.)—1. Cor. (xv. 4. 12. 13. 14. 16. 17. 20. 29. 32. 35. 51. 52.)—2. Cor. (v. 15.)— 1. Thes. (iv. 13. 15.)—2. Tim. (ii. 8.). The same holds true for the word *to rise*. Here are all the passages in which it occurs:—Matt. (ix. 25., xiv. 2., xxvii. 52. 64., xxviii. 6. 7.)—Mark, (v. 41., xvi. 6.) —Luke, (vii. 14., viii. 54., ix. 8., xxiv. 6. 34.)—Rom. (vi. 4.)— Ephes. (v. 14.). In like manner the word *to raise up* is properly applied to sleep: *He was asleep . . . And they awaked Him.* Matt. (viii. 24. 25.) ; however in the language of the Church it has been used to signify resurrection, and with reason : for once we admit the resurrection, death is truly likened unto sleep. Hence too the origin of the word κοιμητήριον, *cemetery*, which while it properly signifies a place for sleeping (dormitory), has been applied by ecclesiastical writers to the grave. Therefore *suscitare* (*to arouse*), in the sense of raising up again, in the language of the Bible, is never used in reference to the tomb, but only in

Itaque *suscitare* pro resurgere facere, sermone Biblico, nunquam dicitur de sepulcro, sed tantum de morte, uti ex completa adlegatione locorum sacræ Scripturæ fiet clarum:—Matth. (x. 8.)—Jo. (v. 21., xii. 1. 9. 17.)—Act. (iii. 15., iv. 10., v. 30., x. 40., xiii. 37., xxvi. 8.)—Rom. (iv. 24., viii. 11., x. 9.)—1. Cor. (vi. 14., xv. 15.)—2. Cor. (i. 9., iv. 14.)—Gal. (i. 1.)—Ephes. (i. 20.)—Col. (ii. 12.)—1. Th. (i. 10.)—Hebr. (xi. 19.)—1. Pet. (i. 21.). Præterea, quod verba præfata tantum de morte adhibeantur, patet et ex hoc, quod quum Scriptura significare intendit, præter resurrectionem, etiam actum exeundi a sepulcro, utitur alia phrasi; sic legitur (Jo. xi. 43.) Christum Lazarum vocasse verbis: *Lazare, veni foras.*

37.—Ex dictis, *resurgere* et *suscitare* respiciunt unionem animæ cum corpore, quæ locum habet in resurrectione, dum aliæ loquutiones respiciunt potius corpus. Consequenter notæ tempus designantes cum verbis *resurgere* et *suscitare* indicant spatium, quod a separatione animæ a corpore ad secundam unionem intercedit. Quod quum ita sit, tria loca adducta, necessario sunt intelligenda, ut sequitur: *Tertia die a morte resurgere—Hunc suscitavit tertia die a morte—Resurrexit tertia die a morte;* ac proinde, phrasis *tertia die* denotat tempus, quod a morte ad resurrectionem fluxit. Jam vero, Christus non statim post mortem fuit sepultus; sed postquam *Judæi rogaverunt Pilatum, ut frangerentur eorum crura .... Et ad Jesum cum venissent, non fregerunt ejus crura* (Jo. xix. 31. 33.)

reference to death, as will become manifest by citing all the passages of the Sacred Text in which it occurs:—Matth. (x. 8.)—John (v. 21., xii. 1. 9. 17.)—Acts (iii. 15., iv. 10., v. 30., x. 40., xiii. 37., xxvi. 8.)—Rom. (iv. 24., viii. 11., x. 9.)—1. Cor. (vi. 14., xv. 15.)—2. Cor. (i. 9., iv. 14.)—Gal (i. 1.)—Ephes. (i. 20.)—Colos. (ii 12.)—1. Thes. (i. 10)—Hebr. (xi. 19.)—1. Peter (i. 21.). Moreover, that the words in question are used only in reference to death, is manifest from the fact that when the Scripture would signify as well the act of leaving the tomb as the resurrection itself, it employs some other expression. Thus we read (John xi. 43.) that Christ called Lazarus in these words:—*Lazarus, come forth.*

37.—From what has been said, it is clear that the words *to rise again, to raise up,* have reference to the union of soul and body, which takes place in the resurrection; while, on the other hand, the other expressions have reference rather to the body alone. Hence the indications of time implied in the words *to rise again, to raise up,* point to the time which elapsed from the separation of soul and body to their reunion. Since this is the case, the three passages cited above must be read as follows: *To rise again the third day from His death;—Him he raised up the third day from His death;—He arose again the third day from His death;* and, consequently, the phrase, *on the third day,* refers to the time which elapsed between His death and resurrection. Now Christ was not buried immediately after death; for after (John xix. 31. 33.) *The Jews . . . . besought Pilate that their legs might be broken . . . . but after they were come to Jesus . . . . they did not break His legs;—*

—postquam: *Unus militum lancea latus ejus aperuit* (ib. 34.)—postquam *Josephus ab Arimathœa, nobilis decurio .... audacter introivit ad Pilatum, et petiit corpus Jesu* (Marc. xv. 43.). Ergo etiamsi verum esset, numerali *tertia die*, septuaginta-duas horas venire; quum hæ horæ sint integrum spatium a morte ad resurrectionem fluens, exclusis ad minimum quatuor horis, quæ sepulturam præcesserunt, pro hac tantum sexaginta octo superessent. Ergo, quamvis daretur adversario, phrasi *tertia die* indicari spatium septuaginta-duarum horarum, tamen loca ab ipso adducta non probant Christum septuaginta-duabus horis in sepulcro mansisse.

38.—Verum nec ei est ullo modo concedendum, numerali ordinali *tertia die* venire tres integros dies. Re vera, ex consuetudine loquendi, sæculum, annus, mensis, dies labens pro primo sæculo, anno, mense, die integro accipitur: sic dicimus sæculum, in quo vivimus esse decimum nonum, quamvis tantum 1874. anni sint elapsi. Ita et Lustrum et Olympias, licet quatuor tantum annos integros complectantur, pro quinque annis sumuntur, uti videre licet apud Lucianum, Ovidium et Varronem. Ita vocamus Tertianam et Quartanam febrim, quæ secundo vel tertio quoque die redit.

39.—Hic usus, qui in ipso sermone humano radicem veluti habet, ita ut haud facile mihi persuadeam, quomodo id potuerit fugere cl. adversarium, exempla in omnibus linguis reperit, non exclusa familia semitica. En quæ Sacra Scriptura hac de re ex-

after (ib. 34.) *One of the soldiers with a spear opened His side;*—after (Mark xv. 43.) *Joseph of Arimathea, a noble counsellor .... went in boldly to Pilate, and begged the body of Jesus.* Therefore, even if it were true, that the words, *the third day*, implied the space of seventy-two hours, since these hours made up the entire time which elapsed between the death and resurrection of Christ, to the exclusion, at the very least, of four hours which intervened between death and burial, there would remain only sixty-eight hours. Hence, even though we should grant that the words *the third day* signify the space of seventy-two hours, still the passages cited by Dr. Watson do not prove that Christ remained seventy-two hours in the tomb.

38.—But it cannot at all be granted that the words *the third day* signify three entire days. And in truth, according to the common usage of language, a century, a year, a month, a day, while yet incomplete, is used to signify the *first* entire century, year, month, or day. Thus we call the century in which we live the nineteenth, although only eighteen hundred and seventy-four years have elapsed. Thus too a Lustrum, an Olympiad, although they embrace but four complete years, are used to signify the space of five years, as may be seen in Lucian, Ovid and Varro. Thus also we speak of the tertian and quartan fevers, which however return periodically on the second or third day.

39.—This usage, which is so natural to human speech that I can scarcely conceive how it escaped our author's attention, is found in all languages, not excluding the Semitic. The following passages from Holy Writ will bear out this assertion. According

empla suppeditat. Circumcisio constanter juxta præscriptum legis mosaicæ, octavo die a nativitate peragebatur: jam vero, si puer natus erat die, cujus tantum semihora supererat ante vesperam sequentis; illa semihora habebatur pro integro die, unoque ex octo diebus. Hoc autem sic fiebat, quia Judæi ajunt: Dies naturalis non computatur a tempore ad tempus, vel ab hora ad horam. Sic (1. Reg. Hebr. i., Sam. xx. 5.) dicit David ad Jonathan: *Ecce calendæ sunt crastino, et ego ex more sedere soleo juxta regem ad vescendum: dimitte ergo me, ut abscondar in agro usque ad vesperam diei tertiæ;* ubi adpellat *vesperam diei tertiæ* illam, quæ est secunda a calendis. Ita Vatablus et recte quidem. Conlatis enim inter se versiculis (12. 18. 19. 34. ejusd. cap.) colligitur, Jonatham, audita deliberatione Davidis, respondisse: Si potero cras cognoscere, quomodo pater meus animatus est erga te, cras ad eum locum adero, ubi tu es absconditus. Sed si cras scire id non potuero, operam dabo, ut saltem perendie sciam. Ergo descendes cras, quod si cras non veniam, descende etiam perendino, ut quocumque horum duorum dierum ego venero, tu adsis. Quod est, Davidi suam deliberationem proponenti absentiæ a regia Jonathas ait: *Cras calendæ sunt et requireris.* Non solum cras, sed et perendie: *Requiretur sessio tua usque perendie.* David ergo, quum dixit: *Usque ad vesperam diei tertiæ,* intellexit ὀψὲ diei tertiæ incipiendo a die, quo loquutus fuerat, quodquæ proinde erat

to the law of Moses the rite of circumcision was performed on the eighth day after birth. Now, if a child was born on the last half hour of a day preceding the vesper hour of the subsequent day, that half hour was reckoned an entire day and one of the eight prescribed by the law. This was done because, as Jews say, a natural day is not reckoned from one point of time to another, nor from one hour to another. Thus (1. Kings, Hebr. i., Sam. xx. 5.) David says to Jonathan: *Behold to-morrow is the new moon, and I according to custom am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.* Here David calls *the evening of the third day* that which is the second of the month. This is noted by Vatable, and with reason. For, by comparing the 12th, 18th, 19th and 34th verses, we gather that Jonathan, having listened to David's reasons, answered: If I shall discover to-morrow my father's mind towards thee, I will come to-morrow to the place where you will be hidden. But if I cannot discover it to-morrow, I will try to learn it at least on the following day. Therefore thou shalt go down quickly and come to-morrow, and if I cannot come to-morrow do thou also come down the next day: so that on whichsoever of these two days I may come thou mayest be present. That is, David proposed to absent himself from the palace: Jonathan however says: *To-morrow is the new moon and thou wilt be missed.* Not only to-morrow but also on the day after: *For thy seat will be empty till after to-morrow.* Therefore when David said: *Till the evening of the third day,* he understood the ὀψὲ of the third day from that on which he was speaking, which was accordingly the

secundum a calendis. Præterea constat ex Jo. (xx. 26.) Judæos adpellasse octo dies, tempus quod inter duo sabbata intercedit, nosque hebdomadam adpellaremus. Sic ubi apud Luc. (ix. 28.) dicitur, *Post dies fere octo*, est apud Matth. (xvii. 1.) et Marc. (ix. 2.): *Post sex dies;* quia nimirum primus et ultimus dies, quum non essent integri, licet ab uno Evangelista enumerati, a reliquis duobus omissi sunt.

40.—Hæc proprietas numeralibus adtributa ab usu, quæque hac enunciari posset formula: *Numeralia continent minus quam significant, quum adhibentur ad tempus significandum ;* facit, ut ea sumenda sint semper infra id, quod significant. Caussa exempli, quum audiatur, Jesus Christus natus est die XXV. Decembris, postrema unitas in prædicta cifra non est sumenda pro die viginti-quatuor horarum jam expleto. Ratio est, quia in tali casu dicendum foret Christus natus est die XXVI. quum in ipso momento complementi unius unitatis statim ingreditur altera. Ita intelligitur quoque ratio formulæ Romanorum, qui ad notandum diem XXIX. Junii, vel XXX. Julii et Augusti, scribebant: III. Kalendas Quintilis, Sextilis, Septembris. Consequitur proinde, quod nisi aliquid notetur, quo lector præveniatur in casu aliquo particulari; numeralia tempus designantia, sunt semper et ubique sumenda, prout usus statuit, quod est, infra id, quod significant. Concludo itaque, numerale *tertia die* trium locorum memoratorum, non est sumendum pro spatio septuaginta-duarum horarum.

41.—Corollarium. Si revera Christus, uti conatur ostendere

second of the month. Further it is certain from John (xx. 26.) that the time intervening between two Sabbaths, by us styled a week, was called by the Jews *eight days*. Thus where St. Luke (ix. 28.) has: *about eight days after*, St. Matthew (xvii. 1.) and St. Mark (ix. 2.) have: *after six days;* because the first and last days being incomplete were taken into account by one of the Evangelists, and were omitted by the other two.

40.—This use of numerals, which may be expressed in the formula:—*Numbers mean less than they literally signify, when employed to express time:* gives the reason why they are always to be taken as meaning less than they literally signify. For example, when we say that Jesus Christ was born on the twenty-fifth day of December, the phrase *the twenty-fifth day* does not mean a day of twenty-four hours full and complete, else we should say, Christ was born on the twenty-sixth day, since the moment which completes one day is the beginning of the next. This also accounts for the formulas: III. Kalendas Quintilis, Sextilis, Septembris, the third day before the Calends of July, August, September by which the Romans signified the twenty-ninth of June, the thirtieth of July and August. Hence it follows that, unless something is added to warn the reader in a particular case, the numerals em-employed to signify time are always and in all places to be understood as usage requires, that is, as meaning less than they literally signify. To conclude, therefore, the words *the third day*, in the three passages cited, do not signify the time of seventy-two hours.

41.—Corollary. If Christ, as our learned opponent endeavors

cl. adversarius, sepultus fuisset ad occasum diei Mercurii, et resurrexisset ad occasum diei Sabbati, mansisset in sepulcro septuaginta-duabus horis completis; tunc phrasis *tertia die resurget*, contra canonem nuper stabilitum, esset sumenda supra id, quod significat; et hoc in utroque casu, sive scilicet *tertia die* accipiatur pro tempore, quod fuit a morte ad resurrectionem, sive pro tempore sepulturæ. Etenim in secundo casu, *tertia die* esset pro quarta die; si fuerunt enim septuaginta-duæ completæ horæ sepulturæ Christi, jam, licet uno momento, quarta dies erat ingressa, quemadmodum computatur ingressa dies vigesima quinta in nativitate Christi, licet nativitas ipsa ponatur in media nocte dierum XXIV. et XXV. mensis. In primo autem casu, *tertia die*, esset pro *quinta die;* etenim præter dies sepulturæ qui, uti jam jam dicebam, fuissent quatuor, essent computandæ horæ, quæ sepulturam præcesserunt, quæque necessario pro alia die essent habendæ. Ad rem esset forsan: *Ne quid nimis!* sed gradum facio ad aliud.

to show, was buried at sunset on Wednesday, and arose again at sunset on Saturday he would have remained in the tomb during the entire space of seventy-two hours: in that case the phrase, *He will rise again the third day,* would have to be understood, contrary to the canon established above, to mean more than the numeral signifies; and this, whether it be taken in reference to the time intervening between His death and resurrection, or between His burial and resurrection. For, in the second place, *the third day* would mean really *the fourth day:* since, if Christ lay for the space of seventy-two completed hours in the tomb, the fourth day would have already begun, even though it were its first moment only, just as the beginning of the twenty-fifth day is taken into account in stating the date of the birth of Christ, although the birth itself took place during the night of the twenty-fourth and twenty-fifth. In the first case, *the third day* would stand for *the fifth day;* for besides the days of Christ's stay in the tomb, which, as we have remarked already, would have amounted to four, the few hours that preceded the burial, would have to be reckoned in, and would thus necessarily stand for another day. It might be pertinent here to say, this is *too much of a good thing!* but let us proceed to something

§ III.

EXPENDITUR TESTIMONIUM APUD MARC. VIII. 31.

"*Post tres dies resurgere.*"

42.—Hisce propositis Christi verbis, cl. Watson censet suam sententiam esse probatam ad evidentiam. En quomodo procedit ejus argumentatio: "Ubi legitur *post*, ibi Græce est μετὰ cum casu accusativo. Hæc præpositio sic constructa semper significat finem et complementem rei; hinc in præfato testimonio, sensus est: post finem trium dierum resurgam. Atqui finis trium dierum exhibet septuaginta-duas horas. Ergo Christus septuaginta-duabus horis jacuit in sepulcro."

43.—Quod primum hic venit observandum, est, loquutionem *post tres dies* conjunctam esse cum verbo *resurgere*, quod (ostensum id supra est) relationem dicit ad mortem et nunquam ad sepulcrum; proinde necessarius et unicus sensus huic loco subjectus, est: *Post tres dies a morte resurgam.* Consequenter numeralem *tres dies*, etiamsi ei propter vim præpositionis μετὰ, insit sensus trium integrorum dierum, non probare Christum septuaginta-duabus horis mansisse in sepulcro, sed tantum tot horas fluxisse a

§ III.

THE TESTIMONY OF ST. MARK, VIII. 31.

"*After three days* (must) *rise again.*"

42.—By these words of Christ, the learned Mr. Watson thinks that his thesis is proved beyond the shadow of a doubt. He reasons as follows: "The Greek version for *post* (after), has μετὰ with the accusative case. This preposition so construed always signifies the end and last state of completeness or perfection. Hence in the above quoted text, the meaning is: at the end of three days I shall rise again. But the end of three days presents the aggregate of seventy-two hours. Therefore Christ remained in the sepulchre seventy-two hours."

43.—First of all, we wish it to be duly observed, that the phrase *after three days* is joined to the verb *to rise again*, which verb, as has been noted above, implies a reference to death and not to the sepulchre. Hence the necessary and only meaning which can be attributed to this passage, is the following: *After three days I shall rise again from death.* Hence, although the numeral, *three days*, on account of the force of the preposition μετὰ, should have the meaning of three entire days, it would not prove that, therefore, Christ remained seventy-two hours in the sepulchre, but only, that so many hours elapsed between His death and resurrection, and therefore the three days would include

morte ad resurrectionem, ideoque tum tempus, quo fuit in sepulcro, tum illud, quod sepulturam præcessit, ut supra dixi.

44.—Præterea, dato quod præpositio μετὰ cum accusativo significet finem, complementum; adhuc non sequitur, phrasi *post tres dies* venire post septuaginta-duas horas. Quamvis enim, prædicta loquutione, secundus et tertius dies concipiendi essent integri, et hoc necessario; uterque enim conciperetur initio et fine constans: tamen primus, quum posset sumi pro die jam incepto, hinc sine initio, non necessario veniret concipiendus integer. Hinc *post tres dies*, per se, possunt intelligi etiam quinquagintæ horæ sic distributæ, ut duæ ad primam pertineant diem et quadraginta-octo ad reliquas duas. Hoc similiter patet et ex usu quotidiano, et ex effugio a cl. adversario adhibito, ponendi sepulturam ad occasum diei Mercurii et resurrectionem ad occasum diei Sabbati, ut inde inferret, Christum septuaginta-duabus horis mansisse in sepulcro; ac proinde septuaginta-duas horas venire phrasi *post tres dies.* Verum tunc, non probatur amplius tempus sepulturæ Christi quotum fuerit ex illo loco, sed significatio eidem loco adscribenda eruitur, et probatur ex tempore sepulturæ Christi.

45.—Ast, quidquid sit de hoc, nego præpositionem μετὰ cum accusativo tantum denotare finem; contrarium enim summi viri tenuerunt. Et re quidem vera, Jo. Georgius Rosenmüller, post-

both the time He was in the sepulchre and that which preceded the burial, as we observed before.

44.—Besides, granted that the preposition μετὰ with the accusative signifies the end and last state of completeness, it does not follow even then by that, the phrase *after three days* is to be understood, after seventy-two hours. For, although, according to the expression referred to, we are bound to reckon the second and third days as whole days, and that necessarily, each being supposed as having a beginning and an end; nevertheless, the first might be a day already begun, and hence would not necessarily be taken as a full day. Consequently, by the phrase *after three days* may be meant even fifty hours, so divided, that two belong to the first day and forty-eight to the remaining two days. And this becomes more apparent both from the meaning sanctioned by common usage, and from the evasion, by which our learned opponent appoints the sunset of Wednesday for the burial and that of the Sabbath for the resurrection, to prove that Christ remained seventy-two hours in the sepulchre, and consequently that the phrase *after three days* must necessarily signify after seventy-two hours. But then, the time of Christ's confinement in the tomb is no longer proved from the above cited passage, but rather the meaning which is ascribed to that passage is educed and proved from the time during which Christ remained in the tomb.

45.—However this may be, we deny that the preposition μετὰ with the accusative is used solely to denote the end or termination; and in this we are sustained by the most eminent men. In fact, John George Rosenmüller, after translating the words of

quam verba Marc. (loc. cit.) *Μετὰ τρεῖς ἡμέρας ἀναστῆναι* traduxit *tertio die* seu *intra triduum*, subdit pro confirmatione suæ versionis: "Profani quoque auctores τό μετὰ eodem modo usurpant, et hoc cum sacris commune habent, ut annum diemque inceptum et adhuc currentem pro completo et exacto numerent. Indubitatis e Josepho exemplis eam vim præpositionis certiorem dedit Krebsius, et ante ipsum Fischerus in animadv. ad Gram. Vuell. p. 375. ubi Scholiastæ Aristophanis ad Plut. auctoritate docet, hanc dicendi formam, μεθ' ἡμέραν dicatur pro ἐν ἡμέρᾳ, Atticis scriptoribus propriam esse. Sic et Philo sæpe usurpat, ut Loesnerus ostendit." Hactenus Rosenmüller. Ubi et illud notandum, sententiam, quam hic propugno de significatione præpositionis μετὰ, inniti non tantum auctoritati unius Rosenmüller, sed et Krebsii, Fischeri, et Loesneri, qui μετὰ tuiti sunt pro ἐν ab Atticis sumi, quia ita acceptam eam viderunt a Josepho, Philone, Scholiasta Aristophane et Plutarco. Præterea, Jo. Frieder. Schleusner in Lexico græco-latino N. T. ad vocem μετὰ, postquam (n. 1.) dixerat: "*Μετὰ* cum accusativo, si tempus indicat, significat *post*" addit (n. 4.) hanc observationem. "*Μετὰ* usurpatur ita, ut significet ipsum tempus, quo quid dicitur accidisse, non consequens, sed interjectum tempus, tempus non finitum, sed adhuc durans, et

Mark μετὰ τρεῖς ἡμέρας ἀναστῆναι, *the third day* or *within three days*, adds, as a confirmation of his version: "Profane writers, agreeing in this with sacred writers, also make use of μετὰ in the sense of reckoning a year or a day already begun and as yet in a state of transition, just as they would one completed and brought to a perfect close. By many unquestionable examples drawn from Josephus, did Krebsius demonstrate this peculiar meaning of the preposition μετὰ; and before him, Fischer had done the same (Animad. ad Gram. Vuell. p. 375.), proving, on the authority of the Scholiast Aristophanes to Plutarch, this mode of expression, by which μεθ' ἡμέραν is used for εν ἡμέρᾳ to be common among Attic writers. And according to the testimony of Loesner, Philo himself uses it in the same manner." So far, Rosenmüller. And now we wish to call the reader's attention to the fact, that the opinion which we here maintain concerning the import of the preposition μετὰ, rests not merely on the authority of Rosenmüller alone, but also on that of Krebsius, Fischer and Loesner, who assert that μετὰ was used by the Attic writers for ἐν, because they saw it used in that acceptation by Josephus, Philo, the Scholiast Aristophanes and Plutarch. Furthermore, J. Friederich Schleusner in his Greek-Latin Lexicon of the New Testament, at the word μετὰ, after having stated (n. 1.): "*Μετὰ* with the accusative, if it denote time, signifies *post* (after);" adds (n. 4.) this remark: "*Μετὰ* is used in such a manner that it signifies the time itself during which the thing is said to have happened, not the time following, but the intermediate time, the time not ended, but still lasting; and it must be rendered into Latin by the word

latine reddi deberet per *intra*." Credo hæc verba tam clara esse, ut non indigeant commentario. Sequitur Salomon Glassius qui in opere, cui est titulus: Philologia sacra (lib. III. tract. vi. canone XI. de præpositione, 2.) non solum dat eam significationem *μετὰ*, quam hic defendo, sed ipsam, aliis Scripturæ locis adductis, confirmat et roborat. "*Μετὰ*, *post*, de tempore si accipiatur, quandoque pro *intra* accipitur; seu ultimam temporis partem, quam notat, non semper plane exactam et præteritam esse significat. Alii dicerent: *Μετὰ* non semper declarat consequens tempus, sed quandoque interjectum et adhuc vigens. Deut. (xiv. 28.) מקצה שלש שנים תוציא את כל מעשר תבואתך בשנה ההוא והנחת בשעריך:, *A fine trium annorum depromito omnes decimas proventus tui illo anno, et relinquito intra portas tuas*, LXX. *Μετὰ τρία ἔτη post tres annos*, h. e. *quovis tertio anno*, seu *intra tres annos*. Tertio enim anno hoc fieri debebat, ut ex cap. (xxvi. 12.) apparet, ubi explicatius dicitur בשנה השלישית, *in anno tertio*, LXX. *Ἐν τῷ ἔτει τῷ τρίτῳ*. Deut. (xxxi. 10.) מקץ שבע שנים, *a fine septem annorum*, LXX. *Μετὰ ἑπτά ἔτη*, *Post septem annos* h. e. *septimo anno*, qui annus intermissionis est, ut sequentia declarant. Jos. (ix. 16.) ויהי מקצה שלשת ימים, *Et fuit a fine trium dierum*, LXX. *μετὰ τρεῖς ἡμέρας*, h. e. *ἡμέρᾳ τρίτῃ*, *tertia die*, quæ explicatio (vers. 17.) clare extat. 2. Reg. Vulg. 4. (xviii. 10.): וילכדה מקצה שלש שנים, *Et cepit eam* (Samariam) *a fine trium annorum*, LXX. *Ἀπὸ τέλους τριῶν ἐτῶν*, seu *post tres annos*

intra (within)." These words are too clear to need an explanation. Moreover Solomon Glassius, in his work entitled Sacred Philology (lib. III., tract. vi., can. XI. de præpositione, 2.), not only gives that meaning of μετὰ, which we here vindicate, but confirms and strengthens our position by adducing various passages of Scripture. "*Μετὰ*, *post* (after), signifying time, is sometimes taken for *intra* (within); that is, it does not so denote the last portion of time it signifies, as that this should be understood entirely ended and past. Other persons say: "*Μετὰ* does not always indicate time completed but sometimes time intermediate and still lasting. Deut. (xiv. 28.) מקצה שלש שנים תוציא את כל מעשר תבואתך בשנה ההוא והנחת בשעריך׃, *And at the end of three years thou shalt separate another tithe of all things that grow to thee at that time, and shalt lay it up within thy gates*, LXX. *Μετὰ τρία ἔτη*, *after three years*, that is, *every third year* or *within three years*. This was to be done every third year, as appears from the chap. (xxvi. 12.) where it is more fully stated, בשנה השלישית, *in anno tertio*, LXX. *'Εν τῷ ἔτει τῷ τρίτῳ*, *in the third year*. Ibid. (xxxi. 10.) מקץ שבע שנים, *At the end of seven years*, LXX. *Μετὰ ἑπτα ἔτη*, *After seven years*, that is, *the seventh year*, which was the year of *intermission*, as the following testimonies declare. Joshua (ix. 16.) ויהי מקצה שלשת ימים, *And there was at the end of three days*, LXX. *Μετὰ τρεῖς ἡμέρας*, that is, *ἡμέρᾳ τρίτῃ*, *the third day*, which explanation appears clearly from the 17th verse. II. Kings, Vulg. 4. Kings (xviii. 10.) מקצה שלש שנים, *And he took it* (Samaria) *from the end of three years*, LXX. *'Από τέλους τριῶν ἐτῶν*, or *after three years*, that is to say, *in the third year;* for he besieged it in the seventh year of

h. e. *ipso tertio anno;* nam anno Hoseæ septimo obsedit eam (vers. 9.) et nono anno expugnavit, ut (vers. 10. et xvii 5.) dicitur. Jer. (xxxiv. 14.) מקץ שבע שנים, *a fine septem annorum,* seu *post septem annos quisque dimittitote fratrem suum, etc.,* LXX. (XLI.) Ὅταν πληρωθῇ ἓξ ἔτη. *Ipso anno septimo servi erant dimittendi,* Exod. (xxi. 2.) Deut. (xv. 12.). Igitur inclusive hoc intelligendum; exactis sex annis, et initio septimi, uti statim explicatio subjicitur. In N. T. Matth. (xxvii. 63) Μετὰ τρεῖς ἡμέρας, *Post tres dies resurgam,* h. e. *die tertia,* ut (vers. 64.) explicatio sequitur. Sic quod Marc. (viii. 31.) Christus eadem phrasi dicit: Μετὰ τρεῖς ἡμέρας ἀναστῆναι, id Matth. (xvi. 21.) ita exprimitur: Τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Alii μετὰ τρεῖς ἡμέρας ita explicant: Ἐν τρισὶν ἡμέραις, vel διὰ τριῶν ἡμερῶν, vel εἰς τρίτην ἡμέραν: et ut Latini loquuntur, *tertio post die* vel *tribus post diebus.* Huc referunt etiam hæc: Luc. (ii. 46.) *Et factum est,* μεθ' ἡμέρας τρεῖς, *post dies tres invenerunt ipsum in templo,* h. e. *die tertio,* posteaquam redire cœperunt ad quærendum Jesum. Quidam hunc usum particulæ μετὰ, quo *intra* significat, etiam ex prophanis auctoribus eruunt. Homerus: Ὀδ. χ. μνηστῆρσιν αεισόμενος μετὰ δαῖτα, h. e. ἐν δαιτὶ, seu μεταξὺ δαιτὸς, aut παρὰ δαῖτα, *inter prandendum,* seu *in prandio.* Euripides: Βακχ. τὰ δ' ἱερὰ νύκτωρ ἢ μεθ' ἡμέραν τελεῖς, *post diem, inter diu.*" Usque huc laudatus Glassius. Tandem, ut taceam alios, Flacius loquens de Hebræa loquutione קץ, ait (Part. 1. clav. 931.): "Observanda est cumprimis Hebræa præpositio מקץ *a fine,* quæ cum etiam magis

Hosea (ver. 9.) and in the ninth year he took it (ver. 10., xvii. 5.). Jeremiah (xxxiv. 14.) מקץ שבע שנים, *From the end of seven years, or after seven years let every one dismiss his brother*, LXX. (XLI.) *Ὅταν πληρωθῇ ἓξ ἔτη. In the very seventh year the slaves had to be dismissed*, Exod. (xxi. 2.), Deut. (xv. 12.). This means then inclusively; six years being accomplished, and at the beginning of the seventh, as it is explained soon after. In the New Testament, Matt. (xxvii. 63.) *Μετὰ τρεῖς ἡμέρας, After three days I will rise again*, that is, *the third day*, as is more fully declared in verse 64. Likewise what Christ says in the same manner in Mark (viii. 31.): *Μετὰ τρεῖς ἡμέρας ἀναστῆναι*, is expressed by Matt. (xvi. 21.) thus: *Τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.* Others explain the words *μετὰ τρεῖς ἡμέρας* as follows: *Ἐν τρισὶν ἡμέραις*, or *διὰ τριῶν ἡμερῶν*, or *εἰς τρίτην ἡμέραν:* and as Latin writers would put it: *Tertio post die*, or *tribus post diebus.* To this class of testimonies pertain also the following: Luke (ii. 46.) *And it came to pass, that after three days, μεθ' ἡμέρας τρεῖς, they found Him in the temple*, that is, *the third day*, after they had returned in quest of Jesus. Some derive the practice of using the particle *μετὰ* in the sense of *within* also from profane authors. Homer: *Ὀδ. χ. μνηστῆρσιν ἀεισόμενος μετὰ δαῖτα*, that is, *ἐν δαιτὶ*, or *μεταξὺ δαιτὸς*, or *παρὰ δαῖτα*, *during the meal* or *at the meal.* Euripedes: *Βακχ. τὰ δ' ἱερὰ νύκτωρ ἢ μεθ' ἡμέραν τελεῖς, after the day, during the day.*" Thus far the highly esteemed Glassius. Finally, not to mention others, Flacius, speaking of the Hebrew expression קץ, says (part 1. clav. 931.): "First, we must note the preposition מקץ, *from the end*, which, as it seems to exclude previous time more than either

videatur excludere præcedens tempus, quam vel Græca *μετὰ*, vel Latina *post*, ut quæ dicat: post finem tot dierum, ipsumque etiam finem excludere videatur, nihilominus non raro includit illud: multo magis Latina et Græca." Quæ quum ita sint, jure concludo, præpositionem *μετὰ*, etiam cum accusativo et tempus indicantem, significare tum finem, tum id, quod exprimitur aliis Græcis *ἐν*, *μεταξὺ* etc.

46.—Verum, quum ex disputatis præpositio *μετὰ*, prædictis conditionibus posita, utrumque significet: et *post*, et *intra*; sponte sese offert quæstio: in loco controverso Marci ex duabus notionibus utram habeat? Respondeo, *intra*. Quod ita probo: præpositioni Syriacæ LOMAD (13.) respondent *εἰς*, *διὰ*, *in*, *intra*. Sed Syrus interpres N. T. pro *μετὰ* vertit LOMAD. Ergo sumit *μετὰ* pro *εἰς*, *διὰ*; ac proinde *μετὰ* in loco citato Marc. significat *intra*. Quod præpositioni LOMAD respondeant *εἰς*, *διὰ*, manifestum fit ex conlatione sequentium locorum Sacræ Scripturæ. Esdra (x. 8.): וכל אשר לא יבוא לשלשת הימים, Syr. LATHLOTHOA (14.), LXX. *Πᾶς ὃς ἂν μὴ ἔλθῃ εἰς τρεῖς ἡμέρας*, Vulg. *Omnis qui non venerit in tribus diebus.* (Ib. 9.) ויקבצו כל אנשי יהודה ובנימן ירושלם לשלשת הימים, Syr. LATHLOTHOA (15.), LXX. *Καὶ συνήχθησαν πάντες ἄνδρες Ἰούδα καὶ Βενιαμὶν εἰς Ἱερουσαλὴμ εἰς τὰς τρεῖς ἡμέρας*, Vulg. *Convenerunt igitur omnes viri Juda et Benjamin in Jerusalem tribus diebus.* (3.

the Greek *μετὰ* or the Latin *post*, as when we say: after the end of so many days, this seems to exclude the end itself; nevertheless it not rarely happens that it includes the end: much more frequently however do the Latin and the Greek particles." Such being the case, with reason do we conclude that the preposition *μετὰ*, even when used with the accusative and denoting time, indicates both the end and what is generally expressed by the particles *ἐν*, *μεταξύ*, etc.

46.—As it manifestly appears from the point under discussion that the preposition *μετὰ*, when endowed with the previously mentioned qualifications, signifies both *after* and *within;* the question naturally arises: which of the two meanings does it claim in the present controverted passage of Mark? We unhesitatingly answer *within*—and thus we prove our assertion: The Syriac preposition LOMAD (13.) answers to *εἰς*, *διὰ*, *in*, *within*. But the Syriac interpreter of the N. T. renders *μετὰ* by LOMAD. Therefore, he takes *μετὰ* for *εἰς*, *διὰ;* and consequently *μετὰ* in the above quoted passage of Mark signifies *within*. That *εἰς* and *διὰ* answer to the preposition LOMAD, is obvious from the comparison of the following passages of Holy Writ: Esdras (x. 8.): וכל אשר לא יבוא לשלשת הימים, Syriac LATHLOTHOA (14.); LXX. *Πᾶς ὃς ἂν μὴ ἔλθῃ εἰς τρεῖς ἡμέρας;* Vulgate, *Omnis qui non venerit in tribus diebus*, and that whosoever would not come *within* three days. (Ib. 9.): ויקבצו כל אנשי יהודה ובנימן ירושלם לשלשת הימים, Syriac LATHLOTHOA, LXX. *Καὶ συνήχθησαν πάντες ἄνδρες Ἰούδα καὶ Βενιαμὶν εἰς Ἱερουσαλὴμ εἰς τὰς τρεῖς ἡμέρας;* Vulgate, *Convenerunt igitur omnes viri Juda et Benjamin in Jerusalem tribus diebus,*—then all

Reg. Hebr. 1., x. 22.) כי אני תרשיש למלך בים עם אני חירם אחת לשלש שנים תבוא, Syr. LATHLOTHOA (16.), LXX. *Μία διὰ τριῶν ἐτῶν ἤρχετο τῷ Βασιλεῖ ναῦς ἐκ Θαρσὶς*, Vulg. *Quia classis regis per mare cum classe Hiram semel per tres annos ibat in Tharsis.* Luc. (xii 19.) *Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά*, Syr. LASCHNAJOA (17.), Vulg. *Anima, habes multa bona posita in annos plurimos.*

47.—Quod vero in *Peschito* pro *μετὰ*, loco controverso Marci, sit LOMAD, est factum; legitur enim ibi WALJAUMOA (18.) *Et in die tertio resurrecturum.* Ergo firmum manet, præpositionem *μετὰ* apud Marc. (viii. 31.) significare *in, intra.* Huic veritati accedit novum robur, si aliæ quoque orientales versiones in eumdem sensum eam præpositionem acceperunt. Et re revera ita factum est; etenim versio Arabica legit: *Et in tertia die resurrecturum* (19.); pariter Persica habet: *Et die tertio resurgeret* (20.); tertio Æthiopica vertit: *Et quod resurgeret tertio die* (21.).

48.—Præter testimonia Scripturarum in hoc capite expensa, cl. adversarius non alia proposuit in numero primo; licet igitur totum sic perstringere. Ex demonstratis, formulæ omnes, quibus juxta D. Watson indicatur tempus, quo Christus in sepulcro jacuit, reducuntur ad hanc: *intra triduum.* Sed hæc neutiquam

the men of Juda and Benjamin gathered themselves together to Jerusalem *within* three days. 3. Kings, Hebr. i. (x. 22.) כי אני תרשיש למלך בים עם אני חירם אחת לשלש שנים תבוא, Syriac LATHLOTHOA (16.); LXX. *Μία διὰ τριῶν ἐτῶν ἤρχετο τῷ Βασιλεῖ ναῦς ἐκ θαρσὶς;* Vulgate, *Quia classis regis per mare cum classe Hiram Semel per tres annos ibat in Tharsis,*—for the king's navy once *in* three years, went with the navy of Hiram by sea to Tharsis. Luke (xii. 19.): *Ψυχή ἔχεις πολλὰ αγαθὰ κείμενα εἰς ἔτη πολλά;* Syriac, LASCHNOJOA (17.); Vulgate, *Anima, habes multa bona posita in annos plurimos,*—Soul, thou hast much goods laid up for many years.

47.—That for the Greek *μετὰ*, the *Peschito* has LOMAD is a fact; for we read WALJAUMOA (18.), *Et in die tertio resurrecturum,* —And on the third day He will rise again. Therefore then, the truth of our assertion that the preposition *μετὰ* in Mark (viii. 13.) signifies *in, within,* remains firmly established. But it acquires additional strength, if it is true that the Oriental versions also assume this preposition in the same sense—and such is indeed the case; for the Arabic version has: *And on the third day He will rise again* (19.); the Persian version likewise has: *And He would rise on the third day* (20.); finally, the Ethiopian version has: *And that He would rise on the third day* (21.).

48.—Beyond the Scriptural texts here discussed, our learned opponent puts forth no other in his first number. Hence we may thus sum up: From what we have proved it appears that all the formulas, which according to Dr. Watson, denote the time of Christ's confinement in the tomb, amount to the expression: *Within three days.* But this expression in no wise includes the

includit spatium septuaginta-duarum horarum. Ergo neque formulæ prædictæ hoc tempus comprehendunt. Verum formulæ, quarum hic fit mentio, sunt ipsa testimonia Christi et Apostolorum. Igitur ex ipsis verbis Christi et Apostolorum, totum spatium sepulturæ ejus non pertingit ad septuaginta-duas horas.

space of seventy-two hours. Consequently the aforesaid formulas do not embrace that time. The expressions of which mention is here made, are the testimonies of Christ and the Apostles. Therefore from the words of Christ and the Apostles it appears that the time of Christ's confinement in the sepulchre, did not extend to seventy-two hours.

CAPUT II.

ΑΡΧΑΙΟΛΟΓΙΚΟΝ.

§ I.

EXPONITUR CONTROVERSIA.

49.—Quæ hoc capite et sequenti pertractanda veniunt, strictam habent cum præcedentibus connexionem, et ultimo eo deducunt, ut ex facto ipso in plena ponatur luce, quod formulis supra expositis significari ostensum est: Christum videlicet non integris tribus diebus mansisse in sepulcro. Hinc mirum non est, si hic quoque adversus cl. Watson agam. Interea tamen, ut plene simul atque clare hæc etiam pertractatio cur ita procedat videatur; juvat generatim finem noscere, quem ex opposito cl. adversarius sibi præstituit, nec non media ad eum obtinendum adhibita. Et finis quidem iis prodit verbis, quibus numerus duodecimus clauditur: "*It appears almost incredible, that any sensible man could believe for one moment such a Roman Catholic monstrosity,*" scilicet Christum sepultum fuisse die Veneris, et resurrexisse die Dominica, quum ipsum tempus sepulturæ determinetur formulis: *Tribus diebus et tribus noctibus—tertia die—post tres dies.* Media autem quod spectat, ea proprie loquendo testimonia sunt, quæ in præcedenti ca-

CHAPTER II.

ARCHÆOLOGICAL.

§ I.

STATE OF THE QUESTION.

49.—The points to be discussed in this and the following chapter are closely connected with the preceding, their aim being to put in a clearer light, from the consideration of the facts themselves, the truth of the above mentioned formulas as exposed, viz. that Christ did not remain three whole days in the tomb. No wonder, therefore, that we should again find ourselves opposed to the learned Mr. Watson. In order to secure at once clearness and fullness in this discussion, it is well to become acquainted with the end Dr. Watson has in view, and with the means which he employs to attain it. The former is clear from the concluding words of the twelfth paragraph of his article, which reads as follows: *"It appears almost incredible that any sensible man could believe for one moment such a Roman Catholic monstrosity:"*—viz., that Christ was buried on Friday and arose on Sunday, the exact time of His stay in the tomb being determined by the formulas: —*Three days and three nights* — *The third day* — *After three days*. The means which our learned opponent employs, on his

pite fuere discussa. Verum, quum circa significationem eis adtributam, et ipse in ancipite versaretur, uti introspicere licuit a medio numeri primi ad finem; conatur ostendere, Christum sepultum fuisse ad occasum diei Mercurii, et resurrexisse ad occasum diei Sabbati; ex quo (sic sibi videtur blandiri) semel probato, infert: tum significationem prædictarum formularum eam esse, quam jam antea statuerat, tum proinde Christum septuaginta-duabus horis mansisse in sepulcro; quodque non obscuris patefacit indiciis initio numeri duodecimi. Paucis totum complector: cl. adversarius præconcepto judicio contra Traditionem Catholicam de tempore sepulturæ Christi, accessit ad Scripturam; præconcepto falso judicio intelligere conatus est testimonia adlata; et ad præconceptam falsam significationem, quam in illis non invenit, reliqua omnia exegit. Quod est, traxit Scripturam ad id significandum, quod ipse in animo gerebat; falsissimus canon interpretationis, et ab omnibus merito reprobatus.

50.—Huic modo descriptæ contraria omnino est via, quam sequutus sum, et in præsenti discussione sequor. Præcedenti capite certe, argumentis nonnisi philologicis reique ipsi intrinsecis, ostendi, testimonio Matth. (si quid inde licet extundere), ad summum significari Christum per triduum, more communi sumptum, mansisse in sepulcro; cetera tria vero, Petri, Pauli et Marci, neque respicere tempus sepulturæ, neque significare spatium septuaginta-

own showing, are those texts which we have discussed in the preceding chapter. But since he himself seems to doubt as to their meaning (as appears from the middle to the end of the first paragraph), he endeavors to show that Christ was buried on Wednesday evening and arose towards the close of Saturday. Having proved this to his own satisfaction he thence infers that the meaning of the aforesaid formulas is that which he has already assigned to them, and hence that Christ remained seventy-two hours in the tomb. That this is his way of proceeding is further manifest from the opening sentences of the twelfth paragraph. To sum up, Dr. Watson approaches the Scriptures with a mind prejudiced against the Catholic tradition as to the length of Christ's stay in the tomb; under the influence of the same prejudice he endeavors to explain the texts on which that tradition is based, and wrests them to his own preconceived and false interpretation. In other words, he forces the Scripture to say what he himself wishes: a worthless canon of interpretation and justly condemned by every one.

50.—Altogether opposed to this way of proceeding is the one which we have followed thus far, and in which it is our intention to continue. And in truth, in the preceding chapter, we have shown from intrinsic and philological arguments alone that, from the testimony of St. Matthew (if anything is to be gathered from it), we may infer, at most, that Christ remained in the tomb for three days (according to the common way of speaking); that the texts from St. Peter, St. Paul and St. Mark neither regard the time of Christ's stay in the tomb, nor signify the time of

duarum horarum. Nunc, illis omnibus veluti sepositis, in eo uno sum, ut argumentis aliunde petitis demonstrem, tempus, quo Christus tum sepultus fuit, tum resurrexit, illud non esse, quod cl. adversarius existimavit. Evidens profecto est, quod quum pervenero ad adfirmandum Christum non integris tribus diebus jacuisse mortuum in sepulcro; hoc ipso supremum gradum certitudinis pertinget significatio, quam testimoniis præcedenter enarratis adtribuendam esse contendi. Sed quoniam non unum per alterum et iterum hoc per illud fuerit demonstratum, *vitiosi*, uti ajunt, *circuli*, accusari minime potero, neque quod falso præconcepto judicio ad Sacram interpretandam Scripturam accesserim coargui.

51.—His ita compositis, exponenda est in primis cl. adversarii hac de re sententia. Breviter sic habet: "Christus ad occasum diei Mercurii sepultus, ad occasum diei Sabbati resurrexit; idcirco Christus tribus plenis diebus mortuus jacuit in sepulcro." (n. 1. ad finem). Probat Christum ad occasum diei Mercurii fuisse sepultum hoc pacto: "Christus celebravit Pascha ineunte die XIV. mensis Nisanis; horis diurnis ejusdem et cruci fixus et sepultus fuit; dies XV. fuit Sabbatum paschale; postridie ejus diei fuit parasceve Sabbati; hinc dies sequens fuit Sabbatum, ad cujus occasum Christus resurrexit. Ergo si Sabbatum paschale fuit pridie diei parascevæ Sabbati, incidit in diem Jovis. Sed Christus sepultus

seventy-two hours. Passing from the consideration of intrinsic arguments, we now purpose to show from other sources, that the time at which Christ was buried, and the time at which he arose are not those which Dr. Watson assigns. It is clear that when we shall have shown that Christ did not remain three whole days dead in the tomb, we shall at the same time have proved to a certainty, the correctness of the interpretation for which we have contended in the preceding pages. But since we have not assumed the fact to prove the correctness of our interpretation of the texts, nor the latter to establish the former, we are altogether free from the charge of begging the question, or of interpreting the Sacred Scripture in accordance with preconceived and false opinions.

51.—This being premised, we shall begin by stating briefly the opinion of our learned opponent on the question of fact. Christ, according to him, was buried on Wednesday evening and arose on Saturday evening: therefore Christ remained dead for three full days in the tomb. (See n. 1. near the end.) The proof that Christ was buried on Wednesday evening is as follows: "Christ celebrated the Pasch at the beginning of the fourteenth day of the month of Nisan: during the diurnal hours of the same day He was crucified and buried. The following day, the fifteenth, was the Paschal Sabbath; the day after, the sixteenth, was the Parasceve or eve of the Sabbath; hence the next day, the seventeenth, was the Sabbath, on the evening of which Christ arose. Therefore, if the Paschal Sabbath was the day before the Parasceve or eve of the Sabbath, it fell on Thursday. But Christ was

fuit ad occasum diei præcedentis Sabbatum paschale. Ergo restat quod fuerit sepultus ad occasum diei Mercurii" (nn. 7—13.).

52.—Duo veniunt hic discutienda: est ne verum, quod Christus Pascha celebraverit ineunte die XIV. mensis Nisanis? Est ne verum, quod in anno emortuali Christi, Sabbatum illud paschale inciderit in diem Jovis? Prima quæstio in præsenti, altera in sequenti capite discutietur.

§ II.

AN CHRISTUS PASCHA CELEBRAVERIT INEUNTE DIE XIV. MENSIS NISANIS.

I.

53.—Quod Christus Pascha celebraverit ineunte die XIV. Nisanis, sic probatur a D. Watson (nn. 6—8.): "Agnus paschalis mactabatur inter occasum diei XIII. primi mensis ecclesiastici, et initium XIV. Ex. (xii. 6.): "Et servabitis eum usque ad quartamdecimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesperam." Deut. (xvi. 1.): "Observa mensem novarum frugum, et verni primum temporis, ut facias Phase Domino Deo tuo: quoniam in isto mense eduxit te

buried on the evening of the day preceding the Paschal Sabbath. Hence He was buried on Wednesday evening" (nn. 7.—13.).

52.—There are here two questions to be discussed: first, whether Christ celebrated the Pasch at the beginning of the fourteenth day of the month of Nisan; second, whether in the year in which Christ died, the Paschal Sabbath fell on Thursday? The discussion of the first question will occupy the present chapter; that of the second, the one which follows.

§ II.

WHETHER CHRIST CELEBRATED THE PASCH AT THE BEGINNING OF THE FOURTEENTH DAY OF THE MONTH OF NISAN?

I.

53.—That Christ celebrated the Pasch at the beginning of the 14th day of the month of Nisan, is thus proved by our learned opponent (nn. 6—8.): "The paschal lamb was slain between the end of the thirteenth day of the first ecclesiastical month and the beginning of the fourteenth day, Exodus (xii. 6.): "And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening." Deut. (xvi. 1.): "Observe the month of new corn, which is the first of the spring, that thou mayst celebrate the phase to the Lord thy God: because in this month the Lord

Dominus Deus tuus de Ægypto nocte." Ibid. (6.): "Sed in loco, quem elegerit Dominus Deus tuus, ut habitet nomen ejus ibi: immolabis Phase vespere ad solis occasum, quando egressus es de Ægypto." Comedebatur nocte diei XIV. Ex. (xii. 8.): "Et edent carnes nocte illa assas igni." Sequentes horæ diurnæ pertinebant ad diem XIV. Christus sacra paschalia peregit nocte, qua traditus fuit, Matth. (xxvi. 17—25.): "Prima autem die azymorum accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi comedere pascha? At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis dixit: Amen dico vobis, quia unus vestrum me traditurus est. Et contristati valde, cœperunt singuli dicere: Numquid ego sum Domine? At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: væ autem homini illi, per quem Filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem Judas, qui tradidit eum, dixit: Numquid ego sum rabbi? Ait illi: Tu dixisti." Ibid. (47—49.): "Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum et seni-

thy God brought thee out of Egypt by night." Ibid. (6.): "But in the place which the Lord thy God shall choose, that His name may dwell there: thou shalt immolate the phase in the evening at the going down of the sun, at which time thou camest out of Egypt." This Pasch was eaten on the night of the fourteenth day. Ex. (xii. 8.): "And they shall eat the flesh that night roasted at the fire." The next twelve hour day belonged to the fourteenth day. Christ performed the paschal rites on the night he was betrayed, Matt. (xxvi. 17—25.): "And on the first day of the Azymes the disciples came to Jesus saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The son of man indeed goeth, as it is written of him: but wo to that man, by whom the son of man shall be betrayed: It were better for him, if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said *it*." Ibid. (47—49.): "As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

oribus populi. Qui autem tradidit eum, dedit illis signum, dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum, dixit: Ave, rabbi. Et osculatus est eum." Peregit sacra paschalia nocte diei XIV.; hæc enim nox erat præscripta a lege, et Christus apud Matth. (v. 17.) ait: "Non veni solvere (legem) sed adimplere." Horis diurnis illius diei fuit crucifixus, Matth. (xxvii. 1—35.): "Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus, retulit traginta argenteos principibus sacerdotum et senioribus, dicens: Peccavi, tradens sanguinem justum. At illi dixerunt: Quid ad nos? tu videris. Et projectis argenteis in templo, recessit: et abiens laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam: quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est quod dictum est per Jeremiam prophetam, dicentem: *Et acceperunt triginta argenteos pretium appretiati, quem appretiaverunt a filiis Israel: et dederunt eos in agrum figuli, sicut constituit mihi Dominus.* Jesus autem stetit ante præsidem, et in-

And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him." He made the sacred pasch on the night of the fourteenth day, for this was the night prescribed by the law, and Christ (Matt. v. 17.) said: "I am not come to destroy (the law), but to fulfil (it)." During the next twelve hour day Christ was crucified, Matt. (xxvii. 1—35.): "And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field to be a burying-place for strangers. For this cause that field was called haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.* And Jesus stood before the governor, and the governor asked him, say-

terrogavit eum præses, dicens: Tu es rex Judæorum? Dicit illi Jesus: Tu dicis. Et cum accusaretur a principibus sacerdotum et senioribus, nihil respondit. Tunc dicit illi Pilatus: Non audis quanta adversum te dicunt testimonia? Et non respondit ei ad ullum verbum, ita ut miraretur præses vehementer. Per diem autem solemnem consueverat præses populo dimittere unum vinctum, quem voluissent: Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis: Barabbam, an Jesum qui dicitur Christus? Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens: Nihil tibi, et justo illi: multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabbam, Jesum vero perderent. Respondens autem præses, ait illis: quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis præses: Quid enim mali fecit? At illi magis clamabant, dicentes: Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justi hujus: vos videritis. Et respondens universus populus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis ut crucifigere-

ing: Art thou the king of the Jews? Jesus saith to him: Thou sayest *it.* And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him to never a word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing: but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas, and having scourged Jesus

tur. Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei, et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes: Ave rex Judæorum. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamide, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent. Exeuntes autem invenerunt hominem Cyrenæum, nomine Simonem: hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum qui dicitur Golgotha, quod est Calvariæ locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut impleretur quod dictum est per prophetam dicentem: *Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.*" Marc. (xv. 1—24.): "Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato: interrogavit eum Pilatus: Tu es rex Judæorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: Non respondes quidquam? vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vinctis, quemcumque petissent.

delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band: And stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them: and upon my vesture they cast lots.*" Mark (xv. 1—24.: "And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate, and Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest *it*. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demand-

Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis regem Judæorum? Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum? At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Iesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœperunt salutare eum: Ave rex Judæorum. Et percutiebant caput ejus arundine: et conspuebant eum, et ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis: et educunt illum ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, Simonem Cyrenæum, venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem ejus. Et perducunt illum in Golgotha locum: quod est interpretatum Calvariæ locus. Et dabant et bibere myrrhatum vinum: et non accepit. Et crucifigentes eum, diviserunt vesti-

ed. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire *that he would do*, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they call together the whole band: And they clothe him with purple, and platting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: And they did spit on him. And bowing their knees they adored him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place *called* Golgotha, which being interpreted is, the place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they

menta ejus, mittentes sortem super eis, quis quid tolleret." Hactenus D. Watson.

54.—Legenti, quam modo exposui, demonstrationem cl. adversarii, sponte hæc sese offert observatio facienda. Ex sententia prænotata, Christus ideo traditus, passus, mortuus, sepultusque dicitur die XIV. Nisanis, quia pascha legale Hebræorum, quod ipse immediate antequam ea omnia pateretur celebravit, incidebat inter occasum diei XIII. et XIV.; unde si paschale festum prædictum, non uti hic adseritur, sed inter occasum diei XIV. et XV. a Judæis agebatur, Christus quoque hac die illud peregit; ac proinde diei XV. erunt adscribenda ea, quæ cl. adversarius die XIV. acta esse existimavit. Atqui revera Hebræi sacra paschalia peragebant ineunte die XV. mensis Nisanis; idque eo probatur, quod testimonia ex libro Ex. et Deut. deprompta, et numero præcedenti citata, secus ac cl. adversarius vult, intelligi debent de secundis vesperis diei XIV. Ergo die XV. Christus pascha celebravit, traditus præterea, passus, mortuus, sepultusque fuit. Itaque probandum adsumo, verba Ex. (xii. 6.): *Et servabitis eum usque ad quartamdecimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesperam;* et Deut. (xvi. 1. 6.): *Observa mensem novarum frugum, et verni primum temporis,*

divided his garments, casting lots upon them, what every man should take." So far, Dr. Watson.

54.—If the reader have carefully followed our learned opponent's proof, he cannot have failed to observe that, according to the foregoing opinion, Christ is said to have been delivered up, to have suffered, died, and to have been buried on the 14th day of Nisan, for the reason that the legal pasch of the Hebrews, which He Himself celebrated, just before undergoing his sufferings, occurred between *sunset* of the 13th and the beginning of the 14th day. Consequently, if the paschal feast mentioned was celebrated by the Jews between *sunset* of the 14th and the beginning of the 15th day, and not as our learned opponent maintains, Christ too, on this day observed it; and therefore we must consider as done on the 15th day those things, which our learned opponent has deemed events of the 14th. But the Hebrews offered the paschal sacrifice in the early part of the 15th day of the month of Nisan; and this is proved from the fact, that the testimonies gathered from the books of Exodus and Deuteronomy, cited in the preceding paragraph, must be understood as having reference to the second vespers of the 14th day, a construction our learned opponent does not wish to give them. It follows then, that Christ celebrated the pasch, was afterwards betrayed, suffered, died, and was buried on the 15th day. Therefore we now undertake to prove that the words of Exodus (xii. 6.): "*And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening;*" and of Deut. (xvi. 1. 6.): *Observe the month of the*

ut facias Phase Domino Deo tuo . . . . immolabis Phase vespere ad solis occasum, esse intelligenda de secundis vesperis diei XIV. mensis Nisanis.

55.—Sane, dies azymorum perdurabant usque ad vigesimum primum diem ad vesperam, Ex. (xii. 18.): *Primo mense, quartadecima die mensis ad vesperam, comedetis azyma, usque ad diem vigesimam primam ejusdem mensis ad vesperam.* Hoc est autem intelligendum necessario de ultimo vespere, in quo finitur dies vigesimus primus; nam totus ille dies erat celeberrimu set sanctissimus (loc. cit. 16.): *Dies prima erit sancta atque solemnis, et dies septima eadem festivitate venerabilis.* Ergo septem dies azymorum initium sumebant a primis vesperis diei decimiquinti. Ast festum paschale ita jungebatur cum primo die azymorum, ut hic cum cœna paschali inchoaret; consequenter celebrabatur inter vesperas diei XIV. et XV. Ergo verba citata Ex. et Deut. sunt intelligenda de secundis vesperis diei XIV. Nisanis. Confirmatur, quod de cœna paschali asseritur, hisce verbis Josephi Flavii, (Antiq. Jud. lib. III. cap. x. § 5.): *Πέμπτῃ δὲ καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἡ τῶν Ἀζύμων ἑορτὴ, ἑπτὰ ἡμέρας οὖσα, καθ' ἣν ἀζύμοις τρέφονται, Die autem quintadecima Paschalem excipit Azymorum festivitas septem dierum, per quas panibus non fermentatis vescuntur.*

56.—Præterea, populus Israeliticus, eadem nocte, qua pascha

new corn, which is the first of the spring, that thou mayst celebrate the Phase to the Lord thy God .... Thou shalt immolate the Phase in the evening at the going down of the sun, at which time thou camest out of Egypt," must be understood as having reference to the second vespers of the 14th day of the month of Nisan.

55.—The days of Azyms lasted, as we know, until the evening of the 21st: Exodus (xii. 18.): *The first month, the fourteenth day of the month in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month in the evening.* And here we must of necessity understand the second vespers with which the day of the 21st closed; for that entire day was most sacred and holy: Exodus (xii. 16.): *The first day shall be holy and solemn, and the seventh day shall be kept with like solemnity.* The seven days of the Azyms commenced therefore, with the first vespers of the 15th. Now the paschal feast was so intimately connected with the first day of the Azyms, that the latter began with the paschal supper; and consequently, the Pasch was celebrated between the vespers of the 14th and the 15th day. Therefore the words of Exodus and Deuteronomy above quoted must be understood as signifying the second vespers of the 14th of Nisan. What we have asserted of the paschal supper is supported by these words of Josephus (Jewish Antiquities, book III., chap. x., § 5.): *Πέμπτῃ δὲ καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἡ τῶν Ἀζύμων ἑορτὴ, ἑπτὰ ἡμέρας οὖσα, καθ' ἣν ἀζύμοις τρέφονται, But on the fifteenth day, the feast of Azyms, which lasted seven days, succeeded the Pasch; and during these days they eat naught but unleavened bread.*

56.—Besides, the Israelites were led out of Egypt on the very

celebravit, eductus est ex Ægypto, seu initio diei proxime sequentis, juxta illud Ex. (xii. 17.): *Et observabitis azyma: in eadem enim ipsa die educam exercitum vestrum de terra Ægypti;* éductus autem fuit die decimaquinta, ut ex eodem loco colligitur. Ideo enim singulariter præcipitur ut illa dies sit solemnis (vers. cit.): *Et custodietis diem istum in generationes vestras ritu perpetuo*, et (vers. 16.): *Dies prima erit sancta atque solemnis, et dies septima eadem festivitate venerabilis*, nec non (vers. 18.): *Primo mense, quartadecima die mensis ad vesperam, comedetis azyma, usque ad diem vigesimam primam ejusdem mensis ad vesperam.* Expresse hoc docet Josephus Flavius cit. op. (lib. II. cap. xiv. § 5., et cap. xv. § 2.): *'Εκέλευσε Μωϋσῆν παραγγεῖλαι τῷ λαῷ θυσίαν ἑτοίμην ἔχειν, παρασκευασαμένους τῇ δεκάτῃ τοῦ Ξανθικοῦ μηνὸς εἰς τὴν τεσσαρεσκαιδεκάτην, ὃς παρὰ μὲν Αἰγυπτίοις Φαρμουθὶ καλεῖται, Νισὰν δὲ παρ' Ἑβραίοις . . . . Κατέλιπον δὲ τὴν Αἴγυπτον μενὶ Ξανθικῷ, πὲμπτῃ καὶ δεκάτῃ κατὰ σελήνην, Jussit Moysen edicere populo ut in promptu habeant sacrificium, præparantes illud decima Xanthici mensis in quartamdecimam, qui mensis apud Ægyptios quidem Pharmuthi vocatur, apud Hebræos autem Nisan. . . . . Reliquerunt autem Ægyptum mense Xanthico, luna quintadecima.* Ergo comederunt filii Israel pascha in vespera proxime antecedenti; ac proinde in eadem fuit in posterum hæc festivitas celebranda.

57.—In Mischna Pesach. (cap vii. § 1. coll. § 2.) præcipitur, si dies quartusdecimus Nisanis incidisset in Sabbatum, ut agnus

night, on which the pasch was celebrated, or, which is the same thing, at the beginning of the day immediately following; as the words of Exodus show (xii. 17.): *And you shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt.* Now it was on the 15th day they were led forth as we gather from the same passage. For this is the reason why the solemn observance of this day is in a special manner enjoined—Exodus (xii. 17.): *And you shall keep this day in your generations by a perpetual remembrance.* Ibid. (18.): *The first month, the fourteenth day of the month in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month in the evening.* Flavius Josephus clearly teaches the same truth in the work quoted (book II., chap. xiv., § 6., chap. xv., § 2.): *'Εκέλευσε Μωϋσῆν παραγγεῖλαι τῷ λαῷ θυσίαν ἑτοίμην ἔχειν, παρασκευασαμένους τῇ δεκάτῃ τοῦ Ξανθικοῦ μηνὸς εἰς τὴν τεσσαρεσκαιδεκάτην, ὃς παρὰ μὲν Αἰγυπτίοις Φαρμουθὶ καλεῖται, Νισὰν δὲ παρ' Ἑβραίοις, ... Κατέλιπον δὲ τὴν Αἴγυπτον μηνὶ Ξανθικῷ, πέμπτῃ καὶ δεκάτῃ κατὰ σελήνην, He commanded Moses to proclaim to the people, to have the sacrifice ready, preparing it on the tenth of the month Xanthicus for the fourteenth. This month was called by the Egyptians Pharmuthi, but by the Hebrews Nisan . . . . Now they left Egypt on the fifteenth of the month of Xanthicus.* Consequently the children of Israel eat the pasch on the evening immediately preceding; this festivity was accordingly to be kept in the future on the same day.

57.—Mischna Pesach. (chap. vii. § 1., coll. § 2.) ordains that in case the fourteenth day of Nisan falls upon the Sabbath, the

mactaretur stata hora, non tamen assaretur ante noctem, quum Sabbatum jam præteriisset, incepissetque primus dies hebdomadis, qui fuisset Nisanis decimusquintus. Qua posita lege rituali, dico: hac lege Judæi prævenire voluerunt difficultatem, quæ occurrere potuisset, si quando decimaquarta Nisanis incidisset in Sabbatum. Sed hæc difficultas locum non habuisset, et inutilis prorsus ac ridicula evasisset præcepta lex, si verbis *ad diem decimamquartam ad vesperam* (locc. citt. Ex. et Deut.) venirent primæ vesperæ ejus diei. Ergo manet illa loca citata esse intelligenda de secundis vesperis. Et revera, si per diem decimamquartam ad vesperam, intellectæ fuissent primæ vesperæ, ut cl. adversarius tenet; quum incideret dies decimaquarta in Sabbatum, agnus fuisset mactandus et assandus versus occasum solis diei decimitertii; hic autem fuisset pridie Sabbati, non vero Sabbatum, ratione cujus lex ea data fuit. Ergo in tali casu inutilis atque ridicula existimanda esset præfata lex, quæ prævenisset difficultatem locum nunquam habituram.

58.—Tandem, quod hactenus demonstravi, confirmatur hisce verbis Marc. (xiv. 1.): *Erat autem pascha et azyma post biduum.* Etenim si pascha erat celebrandum post biduum cum festo azymorum, necessario sequitur, quod erat celebrandum ineunte die decimoquinto; festum enim azymorum initium sumebat a primis

lamb is to be slain at the hour prescribed, but not roasted before night, when the Sabbath had already passed and the first day of the week, the fifteenth of Nisan, had begun. This being admitted as a ritual law, we maintain, that by this law the Jews wished to anticipate the difficulty which might arise, whenever the fourteenth day of Nisan should fall upon the Sabbath. But this difficulty could not be anticipated and in fact the law expressly laid down could not have served its purpose, and would have been a matter of ridicule, if by the words of Exodus and Deuteronomy quoted: *The fourteenth of the month in the evening,* we were to understand the first vespers of that day. The words quoted must then signify the second vespers; and really if by *the fourteenth day in the evening,* we hold the first vespers to be meant, as our learned opponent holds, when the fourteenth day would fall upon the Sabbath, the lamb should be slain and roasted towards sunset of the thirteenth; but this would be the day before the Sabbath, not the Sabbath, by reason of which that law was enacted. In such a supposition then, we are forced to condemn as empty and meaningless the law, that should forestall a difficulty that could never possibly occur.

58.—The foregoing proofs are firmly supported by these words of St. Mark (xiv. 1.): *Now the feast of the Pasch and the Azymes was after two days.* Now if the Pasch together with the feast of the Azyms was to be celebrated after the lapse of two days, as a necessary consequence it follows, that it was to be celebrated at the commencement of the fifteenth day; for the feast of Azyms began with the first vespers of the fifteenth, as has been proved

vesperis diei decimiquinti; et, ut ostensum fuit supra (n. 55.), *Quintadecima autem die, paschalem excipit Azymorum festivitas* (Josephus loc. cit.). Utrumque igitur maneat fixum statumque necesse est: verba citt. (Ex. xii. 6., Deut. xvi. 1.) significare secundas vesperas diei decimiquarti, et alia (Ex. xii. 8.): *Et edent carnes nocte illa*, indicare noctem diei decimiquinti. Proinde, contra ac cl. adversarius exposuit, Christus nocte diei XV. Nisanis juxta legem, pascha egit, eadem fuit captus, horisque diurnis ejusdem passus, mortuus, sepultusque fuit. Hunc ergo diem respiciunt testimonia Matth. (xxvii. 1—35.) et Marc. (xv. 1—24.).

II.

59.—Nisi quod, ut caussa ipsa prima appareat, qua cl. adversarius modo refutatam sententiam fuerit amplexatus, paullo altius assurgendum est. Nec enim ipse ullo modo adduci potui, ut eam crederem esse agnoscendam in testimoniis (n. 53.) adductis; hæc enim, ad summum, argumentum negativum præstitissent, dum in manu adversarii argumentum positivum conficiunt; proptereaque alicui alteri principio innixus fuerit necesse est. Aliis verbis: loca Ex. et Deut. nuper citato numero adlata, per se aliam nequibant creare difficultatem præter hanc; quod, quum numerali *quartadecima ad vesperam* possint venire tum primæ tum secundæ vesperæ

(n. 55.); but, *On the fifteenth day the feast of Azyms followed the Pasch* (Josephus, as above.); therefore we are right in considering both these interpretations firmly established; namely, that the words of Exodus (xii. 6.) and of Deuteronomy (xvi. 1.) signify the second vespers of the fourteenth, and that in these words: *And they shall eat the flesh that night* (Exodus xii. 8.), the night of the fifteenth is referred to. In contradiction then, to the exposition of our learned opponent, Christ, in obedience to the law, celebrated the Pasch on the night of the fifteenth of Nisan; on the very same night He was apprehended, and during the lightsome hours of the same day suffered, died and was buried. This day then is the one pointed out in the testimony of St. Matthew (xxvii. 1—35.) and in that of St. Mark (xv. 1—24.).

II.

59.—If however we desire to see the chief reason for which Dr. Watson embraced the opinion we have just refuted, we must ascend higher. For we could not suppose that it was to be found in the testimonies adduced (n 53.); for these, at most offer but a negative argument, while from the pen of our learned opponent they come forth as coutaining a positive proof: he therefore must have based it upon some other principle. In other words, the quoted passages of Exodus and Deuteronomy cannot of themselves give rise to any difficulty other than this: that, since by the numeral, *the fourteenth at vespers,* we can understand as well the first as the second vespers, it is not definitely expressed in these

non sit iis determinatum, quandonam Christus cœnam paschalem egerit; idcirco id unum dicendum fuisset adversario: ex illis testimoniis non constare, Christum cœnam paschalem sumpsisse ineunte die decimaquinta. Verum, is nequaquam ita se gessit, sed positive intendit, agnum paschalem mactari inter occasum diei decimitertii et initium decimiquarti; et ad hoc probandum adduxit testimonia ea prædicto numero exposita. Proinde dico, aliquod esse debuit principium, uti revera est, quod, juxta ipsum, exigit ut numeralis *quartadecima ad vesperam* denotet primas vesperas. Quapropter quum (nn. 54—58.) demonstratum fuerit abunde, testimonia (n. 53.) relata, esse intelligenda de secundis vesperis, ac proinde esse determinata; superest ut ipsum principium consideretur, cui innixus adversarius, suam tuitus est sententiam, perspiciaturque, an et quantum ad rem faciat.

60.—Dominus Watson a numero secundo ad quintum, quatuor ponit veluti canones diem respicientes naturalem: "Judæi, ait, dies dividebant naturales ad invicem ab occasu solis Gen. (i. 5.): *Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere et mane, dies unus.* (vers. 8.) *Et factum est vespere et mane, dies secundus.* (vers. 13.) *Et factum est, vespere et mane, dies tertius.* (vers. 19.) *Et factum est vespere et mane, dies quartus.* Dies duodecim horarum incipiebat ab ortu solis, et perdurabat usque ad occasum. Jo. (xi. 9.): *Nonne duodecim sunt horæ diei?* Matth. (xx.

laces, when Christ partook of the paschal supper; the inference, onsequently, our learned opponent should have drawn is, that rom these testimonies it is not clear that Christ celebrated the aschal supper in the early part of the fifteenth day. This, howver, is not at all the course he pursued; but he drew this positive onclusion: that the paschal lamb was slain between sunset of the hirteenth, and the beginning of the fourteenth day, and in support of this opinion he brings forward the testimonies we have examined in number 53. Hence we maintain that some principle should be found, as indeed there is, which, according to our learned opponent, would require that the words, *the fourteenth day at vespers*, signify at the first vespers. And since ample proof has been given (nn. 54. —58.) to show that the testimonies (n. 53.) adduced refer to the second vespers and are not, consequently, vague and undetermined, there now remains for us to weigh and test the principle, on which Dr. Watson bases his opinion, and to judge whether in the present case it has any weight, and if any, how much?

60.—Dr. Watson, from number 2 to 5, lays down four *quasi* canons concerning the natural day. "The Jews," he says, "made sunset the point of division between their days (Gen. i. 5.): *And he called the light Day, and the darkness Night; and there was evening and morning one day;* (vers. 8.) *and the evening and morning were the second day;* (vers. 13.) *and the evening and morning were the third day;* (vers. 19.) *and the evening and morning were the fourth day.* The twelve-hour day began with sunrise and lasted till sunset. Jno. (xi. 9.): *Are there not twelve hours of the day?* Matt. (xx. 3—

3—12.): *Et egressus circa horam tertiam .... Iterum autem exiit circa sextam et nonam horam .... Circa undecimam vero exiit .... Hi novissimi una hora fecerunt.* Nox duodecim horarum incipiebat ab occasu solis, et perdurabat usque ad ortum. Act. (xxiii. 23.): *A tertia hora noctis.* Comperta res est, noctem comprehendere totum tempus exclusum a die duodecim horarum."

61.—Relate ad hos canones, notetur—*a*) quod incongruenter XII. horæ diei naturalis appellentur *Dies* τῶν XII. *horarum*, et XII. horæ noctis naturalis appellentur *Nox* τῶν XII. *horarum.* Etenim, quum sit sermo de die naturali, hic, ut talis, constet necesse est XXIV. horis ad unum diem efficiendum ordinatis; et dicendo diem XII. horarum et noctem XII. horarum, jam separantur horæ diurnæ a nocturnis, nec amplius ordinantur ad diem XXIV. horarum efformandum, sed diurnæ diriguntur ad diem XII. horarum, et nocturnæ ad noctem constituendam pariter XII. horis.—*b*) Longe diversum est dicere *dies et nox* vel *vespere et mane* ad indicandum diem naturalem, ab alio modo invecto a cl. adversario: *dies XII. horarum et nox XII. horarum.* Primo enim modo nulla inducitur divisio, sed apparent, uti revera sunt, partes constituentes totum aliquod; dum altero modo innuitur independentia aliqua unius ab alia, et unaquæque videtur totum aliquod per se constituere.—*c*) aliud est solum indicare horas diurnas, ut fecit Christus tum verbis: *Duodecim sunt horæ diei?* tum: *Hora tertia, sexta, nona, undecima* (locc. supra citt.), et aliud eas indicare

12.): *And going out about the third hour.... And again he went out about the sixth and the ninth hour.... But about the eleventh hour he went out.... These last have worked but one hour.* The twelve-hour night began with sunset and lasted till sunrise. Acts (xxiii. 23.): *For the third hour of the night.* It is manifest that the night comprehends all the time which is excluded by the day of twelve hours.

61.—With regard to these canons we must remark—*a*) It is incongruous to call twelve hours of the natural day, *Day of twelve hours*, and twelve hours of the natural night, *Night of twelve hours.* For the natural day, of which there is question, must as such, necessarily consist of four and twenty hours which are destined to make up one day. By saying, therefore, day of twelve hours and night of twelve hours, the diurnal and nocturnal hours are separated and no longer destined to make up a day of four and twenty hours, but are directed towards constituting the day of twelve hours and the night of twelve hours, respectively.—*b*) To say *day and night*, or *evening and morning*, differs by much from the other appellations, *day of twelve hours* and *night of twelve hours*, introduced by our learned opponent. By the former mode of speech no division is made, but the parts appear, as they really are, constituting some whole: by the latter the independence of the one from the other is signified, and each of them seems by itself to constitute a whole.—*c*) It is one thing to indicate the diurnal hours, as Christ did by the words: *Are there not twelve hours of the day?* and again by those others, *third hour, sixth, ninth, eleventh* (text before quoted); and another to

ut constituentes diem XII. horarum, in sensu cl. adversarii, quod Christus evidenter haud fecit. Sine jure igitur D. Watson adhibuit laudata verba Christi ad suum evincendum diem XII. horarum. Idem est prorsus dicendum de illis verbis Act. (loc. cit.): *A tertia hora noctis*, adhibitis ad probandum, noctem XII. horarum incipere ab occasu solis. Et hæc sufficiant de *nominibus*, de *re* enim iis nominibus subjecta, actum fuit (nn. 19—32.).

62.—Sequitur nunc principium, quod quæritur, quodque his exprimit verbis Dominus Watson: "Apud Hebræos tempus nocturnum diei XXIV. horarum præcedit tempus diurnum." Quid de hoc est sentiendum? Paucis dico: hoc principium *logice* quidem sed *falso* fuit adhibitum, ergo nil probat pro sententia cl. adversarii. Quod *logice* fuerit adhibitum, evidens est: revera, si tempus nocturnum præcedit diurnum, ergo quum dicitur decimaquarta die ad vesperam, hæ vesperæ debent illæ esse, quæ immediate veniunt post occasum diei decimitertii; ac proinde primæ vesperæ diei decimiquarti. Quod autem *falso* idipsum cl. adversarius adoptaverit ad suam probandam sententiam, ex eo clarum fit, quod illud tantum pro diebus communibus valebat; at nequaquam pro illis, quibus sacrificia offerebantur, quales sunt illi Ex. et Deut. (locc. citt.); hisce enim diebus lucis tempus nocturno anteibat. Ita sane legitur in Gem. Hier. Joma (xxxviii. 2.) et Gem. Chullin (lxxxiii. 1.): בקרבנות הלילה הולך אחר יום, *In sacrificiis nox venit post diem.* Idem dicitur in Berachot. (i. 1.), Mena-

indicate them as constituting a day of twelve hours, according to the mind of Dr. Watson, which Christ evidently did not do. Wrongly, therefore, has he made use of these words of Christ to prove the day of twelve hours. This applies also to the words from the Acts: *From the third hour of the night*, which were brought in to prove that the night of twelve hours begins with sunset. But let this be enough about the *words*. The *fact* that underlies them has already been considered (nn. 19—32.).

62.—We now come to the principle in question, which Dr. Watson words as follows: "Among the Hebrews the nocturnal time of the day of twenty-four hours precedes the diurnal time." We shall state briefly what is to be thought of it. The principle was applied *logically* indeed, but *falsely*. Therefore it proves nothing in favor of the doctrine of our opponent. It is evident that it was *logically* applied: for, if the nocturnal time precedes the diurnal, it follows that when we say the evening of the fourteenth day, this evening must be that which comes immediately after the sunset of the thirteenth day, and consequently the first vespers of the fourteenth day. That again it has been applied *falsely*, is clear from this, that it only holds good for common days: but by no means for those on which sacrifices were offered, as are those of Exodus and Deuteronomy (locc. citt.); for on these the diurnal time preceded the nocturnal. So indeed we read in Gem. Hier. Joma (xxxviii. 2.) and Gem. Chullin (lxxxiii, 1.): בקרבנות הלילה הולך אחר יום, *In sacrifices the night comes after the day*. The same is said in Berachot. (i. 1.), Menachot. (xi. 9.) and

chot. (xi. 9.) et Chullin. (v. 5.). Cf. Antiq. Sacræ ab Adr. Relando (par. iv. cap. 1. § XV.). Hoc axioma illustrabunt, confirmabuntque ea quæ Samuel Bochart, loquens de agno paschali, notat. Is in opere cui titulo est *Hierozoicon* (parte posteriore, de agno paschali, cap. L., lib. ii., col. 557—561.) agens de tempore, quo agnus paschalis erat mactandus hæc habet: "Paschæ tempus cum alibi notatur, tum maxime Levit. (xxiii. 5.): *Primo mense, die mensis decimaquarta, inter duas vesperas erit Pascha Domino.* Ibi nempe tria notantur, mensis, dies, et pars diei, qua Pascha celebratur. *Mensis primus* hic appellatur, qui alibi mensis אביב, seu ניסן, a quo veris initium. . . . Hæc de mense אביב, seu ניסן, quem legislator Israelitis significasse non contentus, etiam diem et pene horam indixit, qua *Pascha* voluit quotannis ab illis celebrari, diem nempe mensis *decimamquartam* בין הערבים, *Inter duas vesperas;* quia eo ipso puncto temporis primum *Pascha* in *Ægypto* fuerat celebratum, Ex. (xii. 6.), Lev. (xxiii. 5.), Num. (ix. 3. 5. 11. etc.). Diem naturalem apud Judæos a vespera incepisse, et in sequentem vesperam duravisse, aperte constat ex historia creationis. Proinde jubentur servare Sabbatum מערב עד ערב, *A vespera ad vesperam* Lev. (xxiii. 32.). Sunt, qui utramque hanc vesperam significari volunt, cum *Pascha celebrare* jubentur *inter duas vesperas.* Quod est absurdissimum: cum enim in illo spatio horæ viginti-quatuor includantur, quavis hora *Paschalem* agnum

Chullin. (v. 5.). See Sacr. Antiq. by Adr. Relando (part iv., chap. 1. § xv.). This axiom is illustrated and confirmed by what Samuel Bochart says when speaking of the paschal lamb. Treating in his work, called *Hierozoicon* (latter part, on the paschal lamb, chap. L., book ii., coll. 557—561.), of the time when the paschal lamb was to be slain, he says: "The time of the Pasch is pointed out in other places, and especially Leviticus (xxiii. 5.): *The first month, the fourteenth day of the month, between the two evenings, will be the pasch of the Lord.* Here three things are pointed out, to wit, the month, the day, and the part of the day, on which the Pasch is celebrated. That *month* is here called *first*, which is elsewhere called month אביב, or ניסן, with which spring-time begins. So much for the month אביב, or ניסן: The legislator, not satisfied with having pointed it out to the Israelites, indicated also the day and almost the hour, in which he wished them to celebrate the Pasch every year, to wit, the *fourteenth* day of the month בין הערבים, *between the two evenings;* because the first *Pasch* had been celebrated in Egypt at that very time, Ex. (xii. 6.), Lev. (xxiii. 5.), Num. (ix. 3. 5. 11. etc.). That among the Jews the natural day began with evening and lasted till the following evening, is manifest from the narrative of the creation. They are consequently commanded to keep the Sabbath, מערב עד ערב, *From evening to evening*, Lev. (xxiii. 32.). Some claim that both these evenings are signified, when they are commanded to *celebrate the Pasch between the two evenings.* But this is most absurd; for, as twenty-four hours are included in that space, it would have been lawful to slay and eat the paschal

mactare, et edere licuisset, contra legis diserta verba, Deut. (xvi. 6.): *Pascha immolabis* בערב כבוא השמש *vespere circa occasum solis.* R. Selomo, Kimchius, et Pomarius hic per *duas vesperas* totum pomeridianum tempus cum prima parte noctis intelligunt, quasi sol occasu suo duas vesperas dividat. Sed ex Aben Ezræ sententia duæ vesperæ incipiunt ab occasu solis, et in crepusculo desinunt; aut prima face, quod temporis intervallum hora cum triente constare scribit. Pro duabus vesperis Chaldæi habent בין שמשיא, *Inter duos soles.* Hæc Chaldæa phrasis, Talmudicis non est ignota. Sic in Talmude Hierosolymitano (Tract. Berachoth cap. i.): כל זמן שפני מזרח מאדימין זהו יום הכסיפו זהו בין השמשות השחירו נעשה העליון דומה לתחתון זהו לילה:, *Omne illud tempus, quo facies Orientis rubet, vocatur Dies; quando incipit pallescere, vocatur inter-soles: quando nigrescit, et superius fit simile inferiori, tum est Nox.* His simillima reperias in Talmude Babylonico (Tract. de Sabbatho cap. ii. fol. 34. b.): *Duo soles sunt duo tempora, quibus sol a meridie lucet, quorum unum meridiei, alterum occasui propius. Id ipsum sunt duæ vesperæ.* . . . Ita igitur Hebræis duplex fuit vespera, utraque ante solis occasum; una meridiei, altera occasui propior. Et inter, vel potius intra illas vesperas, id est, intra illud spatium, quod ambæ complectuntur, præter *Paschalem* agnum etiam mactabatur juge sacrificium, accendebantur lampades, et fiebat suffimentum, Ex. (xxix. 39. et xxx. 8.). Quæ singula quo ordine facta sint ita docet Maimonis filius in Tractatu

lamb at any hour, contrary to the plain words of the law, Deut. (xvi. 6.): *Thou shalt immolate the phase* בערב כבוא השמש *in the evening at the going down of the sun.* R. Selomo, Kinchius and Pomarius understand here by the *two evenings*, the whole afternoon and the first part of the night, as if the sun by its setting divided two evenings. But according to the teaching of Aben Ezra, the two evenings begin with sunset and cease at twilight, or the first lighting of tapers, which interval of time contains, as he wishes, one hour and one-third. For the two evenings the Chaldæans have בי ןשמשיא, *Between two suns.* This Chaldæan phrase is not unknown to the Talmudists. Thus we have in the Hierosolymite Talmud (Treat. Berachoth, chap. 1.): כל זמן שפני מזרח מאדימין זהו יום הכסיפו זהו בין השמשות השחירו נעשה העליון דומה לתחתון זהו לילה:, *All the time during which the face of the East reddens, is called Day; when it begins to pale it is called between-suns; when it darkens, and it becomes on high like below, then it is Night.* Something very similar is found in the Babylonian Talmud (Treat. on the Sabbath, chap. ii. folio 34. b.): *Two suns are two periods of time during which the sun shines after noon, one of which is nearer noon, the other nearer sunset. This is two evenings. . . .* Thus, therefore the Hebrews had two evenings, both before sunset: one was nearer noon, the other nearer sunset. And between, or rather within those two evenings, that is, within the space of time which both embraced, there was slain, besides the *paschal* lamb, the everlasting sacrifice, the lamps were lit and incense burned, Ex. (xxix. 39. and xxx. 6.). The order in which these things were severally done is thus given by the son of Maimon

de paschate (cap. i. sect. 4.) : שחיטת הפסח אחר חצות ואם שחטו קודם חצות פסול ואין שוחטין אותו אלא אחר תמיד של בין הערבים אחר שמקטירין קטרת של בין הערבין ואחר שמטיבין את הנרות מתחילין לשחוט את הפסחי עד סוף היום:, *Paschæ mactatio fit a meridie: nam antemeridiana mactatio prophana est. Neque mactatur nisi post sacrificium juge, quod inter duas vesperas offeri debet post suffimenti oblationem. Deinde aptantur lampades. Et tum demum incipiunt jugulare Paschata usque ad finem diei.* Mischna in Pesachim statim initio capitis quinti horas ita definit: תמיד נשחט בשמינה ומחצה וקרב בשבע ומחצה בערבי פסחים נשחט בשבע ומחצה וקרב בשמונה ומחצה בין בחול בין בשבת חל ערב פסח להיות בע״ש נשחט בשש ומחצה וקרב בשבע ומחצה והפסח אחריו:, *Cum juge sacrificium* (vespertinum) *mactari soleat hora octava et semi, et hora nona et semi offerri, vespera Paschæ hora septima et semi immolatur, et octava et semi offertur, sive dies sit prophanus, aut Sabbatum. At si vespera Paschæ in Sabbati Parasceven incidat, hora sexta et semi mactatur juge sacrificium, offerturque septima et semi. Deinde Pascha sequitur* (hora septima et semi), id est, inter primam et secundam a meridie." Usque huc Bochart.

63.—Ex quibus colligitur ערבים, id est, *duas illas vesperas,* intra quas mactari, et assari debuit agnus paschalis, *præcessisse occasum solis.* Sed hujusmodi vesperas dies Judaici non habuerunt nisi in fine, cum ii ab occasu solis inceperint. Ergo vespertinum tempus Paschæ celebrationi ex lege destinatum fuit in fine diei decimi-

in his treatise on the Passover (chap. i. sec. 4.): שחיטת הפסח אחר חצות ואם שחטו קודם חצות פסול ואין שוחטין אותו אלא אחר תמיד של בין הערבים אחר שמקטירין קטרת של בין הערבין ואחר שמטיבין את חנרות מתחילין לשחוט את הפסחי עד סוף היום:, *The slaying of the pasch takes place in the afternoon: for slaying in the forenoon is profane. Nor is it slain except after the continual sacrifice, which must be offered between the two evenings, after the oblation of incense. Then the lamps are prepared; and thereupon they begin to slay the paschal lambs and continued till the end of the day.* Mischna in Pesachim at the very beginning of the fifth chapter defines the hours thus: תמיד נשחט בשמינה ומחצה וקרב בתשע ומחצה בערבי פסחים נשחט בשבע ומחצה וקרב בשמונה ומחצה בין בחול בין בשבת חל ערב פסח להיות בעֶשׁ נשחט בשש ומחצה וקרב בשבע ומחצה והפסח אחריו: *While the continual* (evening) *sacrifice is usually slain at eight and a half hours, and offered at nine and a half hours, it is slain on the evening of the Pasch at seven and a half hours and offered at eight and a half hours, whether it be a common day or a Sabbath. But if the evening of the Pasch falls on the eve of the Sabbath, the continual sacrifice is immolated at six and a half hours and offered at seven and a half hours. Then follows the Passover* (at seven hours and a half), that is, between the first and second evening of the afternoon." Thus Bochart.

63.—From this we conclude ערבים, that is, *that those two vespers*, within which the paschal lamb was to be immolated and roasted, preceded sunset. But the Jewish days had not these vespers except at their close, since the day began with sunset. Therefore the time of evening, at the close of the fourteenth day

quarti mensis Nisanis; ac proinde verum manet supra positum axioma: בקרבנות הלילה הולך אחר יום, *in sacrificiis nox venit post diem.*

64.—Hinc ruit per se quod cl. adversarius numero nono ponit: "Dies sequens (xv. mensis) erat semper Sabbatum." Etenim pascha celebrabatur inter finem XIV. et initium XV. diei mensis Nisanis; ergo inter festivitatem paschalem et diem XV. nulla erat dies intermedia. Ex. (xii. 6.): *Et servabitis eum usque ad* QUARTAMDECIMAM *diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesperam.* Ibid. (18.): *Primo mense,* QUARTADECIMA *die mensis ad vesperam, comedetis Azyma, usque ad diem* VIGESIMAM PRIMAM *ejusdem mensis ad vesperam.* Relate ad nomen *Sabbatum* vero, quo ipse adpellat diem XV. dico; vel eo nomine intelligit quod revera est intelligendum; et tunc non video cur potius *Sabbatum,* quam *primam diem Azymorum* illud vocet: vel non intendit nomine *Sabbati* primam diem Azymorum; et tunc contra eum sunt tum ea, quæ (54—63.) dicta sunt, tum testimonia à semetipso in suo num. 9. adducta. Ex (xii. 16.): *Dies prima erit sancta atque solemnis, et dies septima eadem festivitate venerabilis.* Lev. (xxiii. 4—7.): *Hæ sunt ergo feriæ Domini sanctæ, quas celebrare debetis temporibus suis. Mense primo, quartadecima die mensis ad vesperum, Phase Domini est: et quintadecima die mensis hujus, solemnitas Azymorum Domini est. Septem*

of Nisan, was fixed by law for the celebration of the Pasch; and consequently the axiom cited above reamains true: בקרבנות הלילה הולך אחר יום, *In sacrifices the night comes after the day.*

64.—Hence too the assertion which our opponent makes in number 9: "The following day (the 15th of the month) was always a Sabbath," falls to the ground. For the Pasch was celebrated between the close of the fourteenth day and the beginning of the fifteenth day of Nisan; consequently, there was no intermediate day between the paschal solemnity and the fifteenth day, Ex. (xii. 6.): *And you shall keep it until the* FOURTEENTH *day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening.* Ibid. (18.): *The first month, the* FOURTEENTH *day of the month in the evening, you shall eat unleavened bread, until the* ONE *and* TWENTIETH *day of the month in the evening.* As to the appellation *Sabbath* which he applies to the fifteenth day, we say: He either understands it as it must be understood, and in this case we do not see why he calls it *Sabbath* rather than *the first day of Azyms:* or he does not mean by Sabbath the first day of Azyms, and then he is met by both what has already been said (54—63.), and by the testimonies he himself makes use of in number 9.: which are, Ex. (xii. 16.): *The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity.* Lev. (xxiii. 4—7.): *These also are the holy-days of the Lord, which you must celebrate in their seasons. The first month, the fourteenth day of the month at evening, is the phase of the Lord. And the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall you eat un-*

diebus Azyma comedetis. Dies primus erit vobis celeberrimus, sanctusque. Num. (xxviii. 16—18): *Mense autem primo, quartadecima die mensis, Phase Domini erit. Et quintadecima die solemnitas: septem diebus vescentur Azymis. Quarum dies prima venerabilis et sancta erit.* Tum denique verba Josephi Antiq. (loc. cit.): *Die autem quintadecima Paschalem excipit Azymorum festivitas septem dierum.* Tenendum igitur est, diem XV. mensis Nisanis apud Hebræos, et incepisse cum cœna paschali, et fuisse ipsam primam diem Azymorum.

65.—"Christus," ait cl. adversarius (nn. 7—8.), "cruci fixus fuit horis diurnis ejus diei, in cujus initio pascha celebravit." Recte quidem. "Pascha celebravit nocte a lege præscripta." Etiam recte. "Pascha hoc celebravit nocte diei XIV. mensis." Negatur; nox enim a lege præscripta ad esum agni, ex demonstratis, erat XV. Igitur Christus initio diei XV. Pascha Suum celebravit, et horis diurnis ejusdem cruci fixus et sepultus fuit; ac proinde ipsa prima die Azymorum.

66.—Affero hic testimonium laudati Bocharti (loc. cit. coll. 560. 561.) quo præsertim confirmatur, Christum *die festo Azymorum* fuisse cruci fixum. "Judæi," ait, "Pascha celebrabant in fine diei decimiquarti, aut jam ineunte decimoquinto, qui primus erat *Azymorum.* Christus autem eo ipso die cum Apostolis ultimum *Pascha* celebravit. Itaque Matth. (xxvi. 17.), Marc. (xiv.

leavened bread. The first day shall be most solemn unto you, and holy. Numbers (xxviii. 16—18.): *And in the first month, on the fourteenth day of the month, shall be the phase of the Lord. And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread. And the first day of them shall be venerable and holy.* And finally the words of Josephus, Antiq. (quoted above): *But on the fifteenth day, the feast of Azyms, which lasted seven days, succeeded the Pasch.* We must hold, therefore, that with the Hebrews the fifteenth day of Nisan began with the paschal supper and was itself the first day of Azyms.

65.—"Christ," says our learned opponent (nn. 7. 8.), "was crucified during the diurnal hours of that day at the beginning of which He celebrated the Pasch." This is correct. "He celebrated the Pasch on the night prescribed by law." This again is well said. "He celebrated this Pasch on the night of the fourteenth day of the month." This must be denied: for, as we have set forth, the night appointed by the law was the fifteenth. Christ, therefore, celebrated His Pasch at the beginning of the fifteenth day, was crucified and buried during its diurnal hours: consequently, on the first day of Azyms.

66.—We may be allowed, in this place, again to have recourse to the authority of Bochart (loc. cit., col. 560. 561.), thereby to confirm that Christ was crucified on the *solemn day of the Azyms:* "The Jews celebrated the Pasch at the close of the fourteenth day, or when the fifteenth day was beginning, which was the first of the *Azyms.* On that day Christ celebrated with His Apostles the last *Pasch.* We accordingly read, Matth. (xxvi.

12.) et Luc. (xxii. 7.) *Pascha* illud parari, et celebrari legitur prima die *Azymorum.* Et fuisse id Paschatis apud Judæos celebrandi solemne tempus docent ista Marci, *Prima Azymorum die, qua Pascha immolabant,* nempe Judæi. Quin Lucas ita oportuisse fieri diserte asserit, *Venit* (prima) *dies Azymorum, qua pascha mactari oportuit.* Frustra, si Christus solitum tempus anticipavit, neque enim ita fieri necesse fuit. Eodem pertinet, quod discipulis dixit (Matth. xxvi. 2.): *Scitis, quod post biduum pascha fiet;* nempe a Judæis. Qua ipsa mente dicitur Marc. (xiv. 1.): *Pascha autem, et Azyma erant post duos dies.* Itaque cum post duos illos dies Pascha celebravit Christus, celebravit quo tempore *Pascha* fiebat, et *Azyma* erant apud Judæos. Et dies sequens, quo Christus traditus, et cruci fixus est, festus fuit. Proinde Barabbas liberatus est, quia festo illo solebat reus aliquis liber dimitti. Ita habetur Matth. (xxvii. 15.), Marc. (xv. 6.), Luc. (xxiii. 17.), Jo. (xviii. 39.). Unde novum emergit argumentum. Nam festum illud celebrationem *Paschatis* proxime sequens non potuit aliud esse, quam festum *Azymorum,* de quo Moses, Lev. (xxiii. 5. 6.): *Primi mensis die decimaquarta inter duas vesperas erit Pascha Domino. Et ejusdem mensis die decimaquinta festum Azymorum erit Domino.* Firmum manet itaque Christum ipsa prima die Azy-

17.), Mark (xiv. 12.) and Luke (xxii. 7.), that this Pasch was prepared and solemnized on the first day of Azyms. This was the customary time with the Jews for celebrating the Pasch, as we learn from the words of Mark: *On the first day of the unleavened bread, when they* (the Jews) *sacrificed the Pasch;* nay, it had to be done at that time, as Luke clearly asserts: *And the* (first) *day of the Unleavened bread came, on which it was necessary that the pasch should be killed.* This was said to no purpose, if Christ anticipated the usual time, for there was no necessity that it should be done in this wise. What Christ said to the disciples is also to the point, Matth. (xxvi. 2.): *You know that after two days shall be the pasch;* to wit, for the Jews. In the same sense it is said in Mark (xiv. 1.): *Now the feast of the pasch and of the Azyms was after two days.* Therefore, since Christ celebrated the Pasch after those two days, He celebrated it at the very time when the *Paschal* solemnity and the feast of the *Azyms* were held by the Jews. The following day, on which Christ was delivered up and crucified, was solemn. Barabbas was accordingly set free, because it was customary to release a prisoner upon the solemn day. So we read in Matth. (xxvii. 15.), Mark (xv. 6.), Luke (xxiii. 17.), John (xviii. 39.). Hence we gather a new argument. That feast which immediately followed the celebration of the *Pasch* could be no other than that of the *Azyms*, concerning which Moses wrote, Lev. (xxiii. 5. 6.): *The first month, the fourteenth day of the month, between the two evenings, is the Phase of the Lord: and the fifteenth day of the same month is the solemnity of the Unleavened bread of the Lord.* It remains established, therefore, that

morum mortem oppetiisse." Hactenus Bochart. Accedit auctoritas Tertulliani adversus Judæos (cap. viii.), qui de tempore mortis Christi disserens, scribit: "Passio perfecta est die prima Azymorum, quo agnum ut occiderent ad vesperam (qua dies prima incipiebat), a Moyse fuerat præceptum."

III.

67.—Veniunt nunc nonnullæ animadversiones faciendæ, quibus et responsio pateat difficultatibus, quæ forte contra postremam conclusionem moveri possent. Prima animadversio. Dies XV. mensis Nisanis erat prima septem dierum Azymorum: tamen initium abstinentiæ fermenti fiebat vespere diei XIV., Ex. (xii. 18.): *Primo mense, quartadecima die mensis ad vesperam, comedetis Azyma, usque ad diem vigesimam primam ejusdem mensis ad vesperam.* Hinc mos adnumerandi diebus Azymorum diem quoque XIV.; proinde diversa ratio loquendi, ut modo septem, modo octo dicerentur esse dies Azymorum. Apud Majemonidem legitur: "Quum dicitur: prima die fermentum ædibus vestris ejicietis, traditione docemur, prima die intelligi decimamquartam." De fermento et Azymo sect. ii. (ap. Lightfoot, Minister templi cap. xii., sect. 11.). Idem habet Josephus tum loco supra citato, tum (lib. II. cap. xv. § 1.): Ὅθεν εἰς μνήμην τῆς τότε ἐνδείας ἑορτὴν ἄγομεν ἐφ' ἡμέρας

Christ met His death on the very first day of Azyms." So far Bochart. We may add the authority of Tertullian, who speaking against the Jews (chap. viii.) on the time during which Christ was dead, writes as follows: "The Passion was consummated on the first day of Azyms, on which Moses had prescribed that the lamb should be slain in the evening with which the first day began."

III.

67.—We now desire to call attention to the following observations, which, we are confident, will give a satisfactory solution to the objections which might be brought against our last conclusion. First observation. The fifteenth day of Nisan was the first of the seven days of Azyms: nevertheless the abstinence from leaven began in the evening of the fourteenth day, Ex. (xii. 18.): *The first month, the fourteenth day of the month in the evening, you shall eat Unleavened bread until the one and twentieth day in the evening.* Hence the custom of counting in the fourteenth day also with the days of Azyms: hence too the different modes of expression, making the days of Azyms now seven, now eight. We read in Majemonides: "When it is said: *On the first day you shall cast out the leaven from your houses,* we are taught by tradition, that the first day is to be understood as the fourteenth." On leaven and Azyms sect. ii. (see Lightfoot, The Minister of the Temple, chap. xii., sect. 11.). Josephus says the same thing, both in the passage above quoted, and in book II., chap. xv., § 1: Ὅθεν εἰς μνήμην

ὀκτὼ, τὴν τῶν ἀζύμων λεγομένην, *Unde in memoriam istius inopiæ per octo dies festum celebramus, quod dicitur Azymorum.* Nullam igitur creare debent difficultatem verba Marc. (xiv. 12.): *Et primo die Azymorum, quando Pascha immolabant;* neque illa Luc. (xxii. 7.): *Venit autem dies Azymorum, in qua necesse erat occidi pascha;* uterque enim Evangelista octo dies azymorum numeravit, quorum primus fuit decimusquartus, in cujus secundis vesperis Pascha celebrabatur. Eodem modo sunt intelligenda verba Matth. (xxvi. 17.): *Prima autem die azymorum accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi comedere pascha?* is enim eamdem rem narrat, atque illi duo.

68.—Secunda animadversio est facienda quoad illud testimonium Jo. (xiii. 1.), quo commemorans postremam Christi cœnam, dicit factam: *Ante diem festum paschæ;* hæc enim verba aliquibus dederunt ansam dicendi, Christum Paschati Suo operatum fuisse ante paschale festum a pontificibus indictum et illegitimum. Sed erronee, Jo. enim illa loquutione idem paschale festum indicare intendit, cui Hierosolymitæ eodem die, quo Christus operati fuere. Usurpavit vero illud πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα ad significandum potius more Romanorum, lucem diurnasque horas diei festi, quam ipsum diem festum Judæorum, perinde ac nos facere solemus, quum quæ fiunt inter vesperam Sabbati, quod est pridie Paschatis, et inter mediam noctem, minime dubitamus dicere

τῆς τότε ἐνδείας ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ, τὴν τῶν ἀζύμων λεγομένην, *Wherefore we solemnize, for a remembrance of that dearth, a feast for eight days, which is called the feast of Azyms.* No difficulty, therefore, ought to arise from the words of Mark (xiv. 12.): *Now on the first day of the Unleavened bread, when they sacrificed the Pasch;* or from those of Luke (xxii. 7.): *And the day of the Unleavened bread came, on which it was necessary that the pasch should be killed:* for both Evangelists counted eight days of Azyms, the first of which was the fourteenth, during whose second vespers the Pasch was celebrated. We must understand in the same way the words of Matth. (xxvi. 17.): *And on the first day of the azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch?*—for he is narrating the same event as the former two.

68.—Our second observation is concerning that testimony of St. John (xiii. 1.), where, commemorating Christ's last supper, he says that it took place *before the festival day of the pasch.* These words led some to believe, that Christ celebrated His Pasch before the paschal feast, a proceeding not sanctioned by the pontiffs and illegitimate. But this opinion is erroneous. For St. John intended to indicate by that expression the same paschal feast, with which the people of Jerusalem were taken up on the same day as Christ. He wrote Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, in order to signify, according to Roman usage, daylight and the diurnal hours of the festival day, rather than the Jewish festival day itself: just as we are wont to say that what is done between the evening of the Sabbath, before the Pasch, and midnight, is done before the festival day of

ea facta esse ante diem festum Paschæ, tametsi sacra paschalia cœpta jam sint. Quod autem Jo. hæc scribens sexaginta amplius post annis, ex quo gesta fuerant, desuefactus jam moribus Judæorum inchoandi diem a solis occasu, adsuetus esset diebus a media nocte inchoandis, confirmatur hoc alio testimonio luculentissimo, quod ipse nobis suggerit, ubi narrat Christum veluti triumphando Hierosolymam ingressum postridie ejus diei, quo venerat Bethaniam, quum tamen, si dies inchœntur pro more Judæorum, uno atque eodem die utrumque factum sit.

69.—Tertia animadversio respicit alia verba Jo., quæ videntur significare æquo modo, quo supra, Judæos non celebrasse Pascha eodem die, quo Christus, sed postridie. Ea autem sunt hæc (xviii. 28.): *Erat autem mane, et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha.* Jam vero, Pascha non solum vocatur agnus, qui primo die azymorum cœnæ adponebatur, sed aliæ quoque victimæ, quas una cum agno aliqui offerre solebant. Hæ victimæ indicantur in Deut. (xvi. 2.): *Immolabis Phase Domino Deo tuo de ovibus et de bobus,* et in 2. Par. (xxxv. 7—9.): *Dedit præterea Josias omni populo, qui ibi fuerat inventus in solemnitate Phase agnos et hoedos de gregibus, et reliqui pecoris triginta millia, boum quoque tria millia. . . . Porro Helcias et Zacharias et Jahiel principes domus Domini, dederunt sacerdotibus ad faciendum Phase pecora commixtim duo millia sexcenta, et boves trecentos. Chonenias autem et Semejas, etiam Nathanael fratres ejus . . . . dederunt ceteris Levitis ad celebrandum*

the Pasch, though the paschal solemnities have already begun. That St. John, who wrote down these events more than sixty years after they had occurred, had really become unaccustomed to reckon the day from sunset after the manner of the Jews, and had taken the habit of beginning them from midnight, is placed beyond dispute by a most evident testimony, which he himself suggests when narrating how Christ entered Jerusalem as it were triumphant the day after He had come to Bethania: for if days are begun after the manner of the Jews, both events took place on one and the same day.

69.—The third observation is about those other words of St. John, which likewise seem to show that the Jews did not celebrate the Pasch on the same day as Christ, but the day after. The words are these (xviii. 28.): *And it was morning: and they went not into the hall that they might not be defiled, but that they might eat the pasch.* Now Pasch signifies, not only the lamb which was served at supper on the first day of Azyms, but also other victims which some were wont to offer together with the lamb. These victims are spoken of in Deut. (xvi. 2.): *And thou shalt sacrifice the Phase to the Lord thy God, of sheep and of oxen;* and in 2. Par. (xxxv. 7—9.): *And Josias gave to all the people that were found there in the solemnity of the Phase, of lambs and of kids of the flocks, and of other small cattle, thirty thousand; and of oxen three thousand. . . . Moreover Helcias and Zacharias and Jahiel, rulers of the house of the Lord, gave to the priests to keep the Phase two thousand six hundred small cattle and three hundred oxen. And Chonenias and Semeias and Nathanael his brethren . . . . gave to*

Phase quinque millia pecorum et boves quingentos. Quod vero istæ quoque victimæ vocabantur Pascha, patet ex hisce locis: Gem. Babyl. Zebach. (cap. 1. § 1.): "*Facies Pascha* שהיו כל עשיותיו לשם פסח *ut cuncta ejus opera sint nomine Paschatis.* Menachoth (fol. iii. 1.): עגל ופר ששחטין לשם פסח *vitulus et juvencus, quas mactant nomine Paschatis.* Denique in paginis Talmudicis, מותר הפסח, *residuum Paschæ* dicuntur oves et boves, quæ una cum agno cœnæ adponebantur. Insuper hæ victimæ comedebantur die XV. Nisanis, *Azymorum primo, nocteque insequente,* ac *die crastino;* ita statuitur in Mischna Pesachim (cap. vi. § 4.): הגינה היתה באה מן הצאן מן הבקר מן הכבשי׳ ומן העיזים מן הזכרים ומן הנקבות ונאכלת לשני ימים ולילה אחת:, *Sacrificium festi adducebatur ex grege et jumento, agnis et capris, masculis et fœminis; et comedebatur per duos dies, et unam noctem.* Idem legitur in Gemar. Hieros. Pesach. (cap. vii. § 5.). Adde, has quoque victimas nefas erat comedi a pollutis; ita in Pesach. (cap. vii. § 4.) Majemon. in h. l. Concludimus itaque, Jo. loco citato loquutum fuisse de illo Paschate, quod die primo Azymorum ante noctem, solemne erat, et quod nemo pollutus comedere poterat.

70.—Quarta animadversio respicit ea quæ occurrerunt tempore passionis Christi: judicium, flagellatio, supplicium et sepultura, quæ videntur non potuisse licite agi festo paschali. Videamus, utrum hoc sit verum. Et in primis quod ad judicium, nulla lege

the rest of the Levites to celebrate the Phase five thousand small cattle and five hundred oxen. And that these victims also were called pasch, appears from the following citations: Gem. Babyl. Zebach. (chap. i., § 1.): "*Thou shalt celebrate the Pasch* שהיו כל עשיותיו לשם פסח *so that everything connected with it may go by the name of Pasch.* Menachoth (fol. iii., 1.): עגל ופר ששחטין לשם פסח *the young bulls and steers that they slay under the name of Pasch.* Finally, in the pages of the Talmud, מותר הפסח, the sheep and oxen that were put with the lamb of the supper, are called *the remnant of the Pasch.* Moreover these victims were eaten on the fifteenth day of Nisan, the first of Azyms, and on the night following, and the day after; so it is laid down in Mischna Pesachim (chap. vi. § 4.): חגיגה היתה באה מן הצאן מן הבקר מן הכבשי' ומן העיזים מן הזכרים ומן הנקבות ונאכלת לשני ימים ולילה אחת:, *The paschal sacrifice was taken from the flock and herds, the lambs and goats, the males as well as females; and it was eaten during two days and one night.* The same we find in Gemar. Hieros. Pesach. (chap. vii., § 5.). Again, it was unlawful that these victims should be partaken of by the unclean, as seen in Pesach. (chap. vii., § 4.), Majemon, on this topic. We conclude therefore, that John, in the place cited, spoke of that pasch, which was solemnized on the first day of Azyms, before nightfall, and of which none that were unclean could partake.

70.—The fourth observation regards the events which occurred during Christ's passion: His trial, flagellation, execution and burial, all of which it might seem could not lawfully take place on the feast of the Pasch. Let us examine if this be true. And

cautum erat, quominus judicia fierent Sabbato, vel diebus festis. Quæ enim Sabbato agere nefas erat, omnia enumerata reperiuntur in Mischna Jom. Tob. (cap. v. § 2.) inter quæ nulla fit mentio judiciorum. Similiter quæ nec Sabbatis nec diebus festis agere fas erat, in Mischna Schabb. (capp. i. et seqq.) reducuntur ad tria genera; quædam prohibebantur משום שבת *titulo Sabbati*, h. e. quietis; alia משום צוה *titulo præcepti*; alia משום רשות *titulo facultatis*, h. e. uti explicat ipse Maimonides in Mischna (loc. cit.) quæ diebus festis, ei solum non licebat agere, qui ex rerum adjunctis compertum haberet se ad ea præstanda non teneri lege, quæ de illis lata erat. Ex. gr. Viduam viri defuncti ducere officium ejus erat, qui defuncto proximus omnium esset consanguinitate; proinde is diebus festis id poterat, non autem alius e defuncti propinquis. Judicia igitur, quæ ad hoc genus pertinebant, non vetabantur exerceri diebus festis, sed solum vetabantur exerceri ab aliquo, si alii aderant jure potiores, qui id præstarent. —De flagellatione, hæc illicita erat Sabbato, licita vero die festo; legitur enim in Betza Hier. (cap. v. § 2.). *Flagellatio fit die festo, et non Sabbato.*—Quod ad supplicium oportet meminisse, quod quum de Christo cruci figendo consuleretur, censuerunt

first, with regard to the trial, it was not forbidden by any law to hold trials on the Sabbath or on festival days. All things that could not be lawfully done on the Sabbath are found enumerated in Mischna Jom. Tob. (chap. v., § 2.), and among them no mention is made of trials. In like manner all things which it was not lawful to do either on the Sabbath or on festival days are reduced to three classes, in Mischna Schabb. (chap. 1. and following); certain things were forbidden to be done, משום שבת, by reason of the Sabbath itself, that is, of the rest; others, משום צוה, on account of a special precept to that effect; others again משום רשות by reason of personal disqualification; that is, as Maimonides explains it in Mischna, in the place cited, some things were unlawful to be done on festival days, by those only who were not required to do these things, in accordance with the laws laid down regarding them. For instance, it being the duty of the nearest of kin to a deceased person, to marry the widow of the deceased, this near relative might thus contract such an alliance even on festival days, while none other of the deceased's relatives could lawfully do so. Therefore proceedings of this character were not simply forbidden to be held on festival days, but were forbidden only to those, than whom others of prior right according to the law, were at hand to undertake them.—With respect to the flagellation, this was unlawful on the Sabbath, but lawful on a festival day; for we read in Betza Hierosolym. (cap. v. § 2.): *Flagellation may take place on a festival day, but not on the Sabbath.*—It must be remembered in connection with His execution, that when question arose concerning Christ's cru-

Judæi *non in die festo* id fieri oportere, haudquaquam ob diei religionem, quam caussam, si vera fuisset, non præterissent, sed *ne forte tumultus fieret in populo*, uti scribit Matth. (xxvi. 5.). Imo constat, nedum id licuisse, fuisse majorum decreto constitutum, ut quoddam genus sontium die festo supplicio punirentur, de quorum numero Christum a Judæis habitum fuisse patet ex ipsis verbis decreti, quod hic subjungo: חומר בדברי סופרים מבדברי תורה האומר אין תפלין כדי לעבור על דברי תורה פטור חמש טוטפות להוסיף על דברי סופרים חייב אין ממיתין אותו לא בבית דין שבעירו ולא בבית דין שביבנה לא מעלין אותו לבית דין הגדול שבירושלים ומשמרין אותו עד הרגל וממיתין אותו ברגל שנאמ׳ וכל העם ישמעו ויראו ולא יזידון עוד דברי רבי עקיבא:, *Gravius peccatur contra verba scribarum, quam contra verba legis. Si quis dicat: Phylacteria nihili sunt, ita ut transgrediatur verba legis, liber est. Sin dicat: Quinque sunt capsulæ in phylacterio, ita ut addat verbis scribarum, reus est. Non occiditur a judicibus civitatis suæ, non a synedrio, quod Jabnæ est, sed ad summum senatum Hierosolymam deducitur, atque istic in custodia asservatur usque ad diem festum, et in die festo interficitur, quia dictum est: Et omnis populus audiens timebit, neque ultra præfracte aget.* Deut. (xvii. 13.). *Verba Rabbi Akibæ.* Mischna Sanhedr. (cap. x. §§ 3. 4.).—Tandem relate ad sepulturam, tan-

cifixion, the Jews were of opinion that it should take place *not on the festival day*; but this was not on account of the religious solemnity of the day, for if this had been the reason, they could not have failed to adduce it; but, lest perchance *a tumult should arise among the people*, as Matthew has it (xxvi. 5.). Indeed we know, that this was not only allowed, but it was even prescribed by a decree of the elders that a certain class of criminals should undergo their punishment on a festival day; and that the Jews considered Christ as belonging to this class, may be drawn from the tenor of the decree, which we here append: חומר בדברי סופרים מבדברי תורה האומר אין תפלין כדי לעבור על דברי תורה פטור חמש טוטפות להוסיף על דברו סופרים חייב אין ממיתין אותו לא בבית דין שבעירו ולא בבית דין שביבנה אלא מעלין אותו לבית דין הגדול שבירושלים ומשמרין אותו עד הרגל וממיתין אותו ברגל שנאמ׳ וכל העם ישמעו ויראו ולא יזידון עוד דברי רבי עקיבא: *More grievously does one offend going against the words of the Scribes, than against the words of the law. If a man say to himself: the Phylacteries are of no moment, and thus transgress the words of the law, let him do so. But if he say, five are the capsules in a phylactery, and thus add to and distort the words of the Scribes, this is criminal. And such a man is to be slain, not indeed by the judges of his own city, nor by the Sanhedrim, which is at Jabna, but he is to be brought before the high tribunal at Jerusalem, there he is to be held in custody till the festival day, and on the festival day to be killed, for it is written: And all the people, hearing shall fear, and thereafter shall not do unlawfully.* Deut. (xvii. 13.). *The words of Rabbi Akiba.* Mischna Sanhedr. (cap. x. §§ 3. 4.).—Finally with regard to the

tum lege vetabatur sepelire Judæos die Sabbato, non vero etiam diebus festis. Lex est hæc: עושין כל צורכי המת בשבת ובלבד שלא יזיזו בו אבר:, *Mortuo in Sabbato fiunt omnia necessaria, dummodo loco non moveatur.* Ita in Mischna Schabb. (cap. xxiii. § 5.) Attamen die Sabbati sepelire supplicio adfectos, non solum licebat, lege jubebatur in Mekilta Nezikin (§ 4.), et hoc ex ipsius Moysis instituto. Deut. (xxi. 23.): *Non permanebit cadaver ejus in ligno, sed in eadem die sepelietur: quia maledictus a Deo est qui pendet in ligno: et nequaquam contaminabis terram tuam, quam Dominus Deus tuus dederit tibi in possessionem.*

burial, the law only forbade the burying of the Jews on the Sabbath day, it was not forbidden that they should be buried on festival days. Thus the law goes: עושין כל צורכי המת בשבת ובלבד שלא יזיזו בו אבר:, *For a person being deceased on the Sabbath, let everything necessary be done, provided he be not moved from the place where he died.* This is found in Mischna Schabb. (chap. xxiii., § 5.). However, it was not only lawful to bury executed criminals on the Sabbath day, but it was even prescribed in Mekilta Nezikin (§ 4.), and this, according to the institution of Moses himself. Deut. (xxi. 23.): *His body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.*

CAPUT III.

ΧΡΟΝΟΛΟΓΙΚΟΝ.

§

EXPONITUR QUÆSTIO.

71.—Quum demonstraverim jam Christum *ipsa prima die Azymorum* animam exhalasse, venit hic, uti innui (n. 54.), expendenda altera quæstio, quæ versatur circa diem, in quem anno emortuali Christi incidit prima dies Azymorum. Quoniam vero impossibile esset, anni alicujus diem inquirere, anno ipso haud cognito; patet inquirendum primo annum esse, quo Christus pro salute humani generis in ligno crucis est mortuus. Nostra autem quoad utramque partem sententia sequenti positione continetur: *Christus mortem oppetiit anno U. C.* 782., *P. J.* 4742., *ær. vulg.* 29. *quum ipse Tiberius imperii annum ageret XV., ex quo Cæsari Octaviano Augusto demortuo a. d. XIV. kal. Septembr. an. U. C.* 767. *successerat, decimumsextum vero si ejus annos imperii eodem initio cum civilibus Romanorum, Asianorum, Syrorum, Ægyptiorum annis compositos numeremus. Jam vero anno* 29. *ær. vulg. dies prima Azymorum, quæ*

CHAPTER III.

CHRONOLOGICAL.

§

STATE OF THE QUESTION.

71.—It having been proved that Christ gave up the ghost on the very *first day of Azyms*, now follows, as we implied (n. 54.), the discussion of the question concerning the day upon which the first of Azyms fell, in the year in which Christ died. But since it would be impossible to investigate concerning a fixed day of a certain year, unless the year itself were rightly determined, it follows that we must first inquire regarding the year in which Christ died on the tree of the cross for the salvation of the human race. Our opinion as regards both questions is thus briefly stated: *Christ was put to death anno U. C.* 782. *P. J.* 4742. *ær. vulg.* 29, *whilst Tiberius was in the fifteenth of his reign, if we count from his succession on the fourteenth of the Calends of September, Cæsar Octavianus Augustus being dead; but while he was in the sixteenth of his reign, if we number the years of his reign, beginning by taking into account the civil years of the Romans, the people of Asia, the Syrians and the Egyptians. But, in the twenty-ninth*

fuit XV. kal. Apr. sive 18. Martii, incidit in diem Veneris. Die Veneris igitur Christus mortuus est et sepultus.

I.

72.—Ut autem priorem thesis partem adstruamus, sit primum argumentum.—Christus in lucem editus est anno Periodi Julianæ 4707., 25. Decembris, qui septimus est ante æram vulgarem. Cf. Sanclementium (de vulg. æræ emendat. lib. iv. cap. 7.) et Harduinum (antirrhet. de num. veter populor. pp. 64. 65.).—Baptizatus vero a Jo. in Jordane fuit, quum esset annorum circiter triginta. Hunc annum tricesimum impleverat die 25. Decembris an. P. J. 4737. ær. vulg. 24.—Quum Joannes suo munere fungi cœpit, erat annus XV. principatus Tiberii, non quidem ab Augusti decessu, sed ex quo acceperat parem potestatem cum Augusto in provincias.—Hic annus Judæis incepit extrema æstate anni ær. vulg. 25. Cf. Patrit. (op. cit. Dissertat. xxxix.). Jam vero, Christus neque ante, neque post autumnum hujus anni 25. venit ad baptismum. Non ante; non fuisset enim annus decimusquintus Tiberii: non post, implesset enim jam annos triginta et unum. Verum ex evangeliis colligitur, Christum cruci fixum fuisse, quum quartum post ejus baptismum solemne Azymorum agebatur.

year of the vulgar era, the first day of Azyms, which was the fifteenth of the Calends of April, that is, the eighteenth of March, fell on Friday. Therefore it was on Friday that Christ died and was buried.

I.

72.—That we may establish the first part of this thesis, let this be the first argument.—Christ was born on the twenty-fifth of December in the 4707th year of the Julian Period, and this was the seventh year before the vulgar era. See Sanclementius (de vulg. æræ emendat. lib. iv. chap. 7.) and Harduinus (antirrhet. de num. veter. populor. pp. 64. 65.).—He was baptized by John in the Jordan when He was about thirty years of age, and this thirtieth year He completed on the 25th of December of the year J. P. 4737, of the vulgar era the twenty fourth.—When John began his ministry, it was the fifteenth year of the rule of Tiberius; not the fifteenth from the death of Augustus, but from the time when Tiberius had reached equal power with Augustus over the provinces.—This year began for the Jews in the latter part of the summer of the twenty-fifth year of the vulgar era. See Patrizi (Dissert. xxxix. of the work cited). Now Christ came to be baptized neither before nor after the autumn of this year. Not before; for thus it would not have been in the fifteenth year of Tiberius: not after; for thus He would have already completed his thirty-first year. But we gather from the Gospel that Christ was crucified when the Azyms were being celebrated

—Matth. (iii. 13.): *Tunc venit Jesus a Galilæa in Jordanem ad Joannem, ut baptizaretur ab eo.*—Jo. (ii. 23.): *Cum autem esset Jerosolymis in Pascha in die festo.*—Ibid. (v. 1.): *Post hæc erat dies festus Judæorum, et ascendit Jesus Jerosolymam.*—Ibid. (vi. 4.): *Erat autem proximum pascha, dies festus Judæorum.*—Ibid. (xix. 14.): *Erat autem parasceve paschæ, hora quasi sexta, et dicit Judæis: Ecce rex vester.* Si ergo baptismus fuit autumno ær. vulg. 25., quartum solemne azymorum a baptismo, in quod ejus mors incidit, fuerit oportet anno ær. vulg 29. Huc spectasse videntur quæ Christus dixit in parabola de ficu infructuosa Luc. (xiii. 7. 8.): *Ecce anni tres sunt, ex quo venio quærens fructum in ficulnea hac, et non invenio: succide ergo illam: ut quid etiam terram occupat? At ille respondens, dicit illi: Domine dimitte illam et hoc anno.*

73.—Alterum argumentum. Christus, quum primo post baptismum ad solemne Pascha venisset, et Hierosolymitas alloqueretur, dixit eis: *Solvite templum hoc, et in tribus diebus excitabo illud. Dixerunt ergo Judæi: Quadraginta et sex annis ædificatum est templum hoc, et tu in tribus diebus excitabis illud?* Jo. (ii. 19. 20.). Hæc liquet neque de templo a Salomone extructo, neque de templi instauratione facta a Zorobabele dicta sunt; utriusque enim templi ædificatio non quadraginta sex annis indiguit. Dicta ergo sint necesse est de molitionibus, quibus rex Herodes templum ad augustiorem formam redegit. Hæ molitiones ab Herode inceptæ, et in quas, ipso regnante, anni non amplius octo impensi

for the fourth time after His baptism—Matt. (iii. 13.): *Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.*—John (ii. 23.): *Now when he was at Jerusalem, at the pasch, upon the festival day*—(v. 1.): *After these things, there was a festival day of the Jews, and Jesus went up to Jerusalem*—(vi. 4.): *Now the Pasch, the festival day of the Jews, was near at hand*—(xix. 14.): *And it was the parasceve of the Pasch, about the sixth hour: and he saith to the Jews: Behold your king.* If therefore His baptism took place in autumn of the twenty-fifth year of the vulgar era, the fourth feast of Azyms after His baptism, during which His death occurred, must have been in the twenty-ninth year of the vulgar era. Indeed Christ seems to have had reference to this in what He said in the parable of the barren fig-tree, Luke (xiii. 7. 8.): *Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? But he answering, said to him: Lord, let alone this year also.*

73.—Second argument. When Christ after his baptism had just come to the solemnity of the Pasch, and was addressing the people of Jerusalem, He said to them: *Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days?* (John ii., 19. 20.). It is clear that this was said neither of the temple built by Solomon, nor of that erected by Zorobabel; for the building of neither of these required forty-six years. It must therefore have been said regarding the alterations by which King Herod gave to the temple a more stately form.

sunt (Jos. Antiq. lib. xv. cap. xi. §§ 5. 6.) continuatæ fuerunt usque ad annum circiter decimum imperii Neronis, qui respondet annis ær. vulg. 63. et 64. (ibid. lib. xx., cap. ix., § 7., coll. § 5. et cap. xi., § 1.). Illi quadraginta sex anni igitur sunt, non quibus templi ædificium absolutum, sed ex quo cœptum fuerat. Inceptum vero fuit anno decimoctavo regni Herodis, eo scilicet anno, quo Cæsar secundo venit in Syriam, et qui inceperat cum mense Nisanis an. P. J. 4694. En testimonium Jos. hac de re. (Antiq. lib. XV., cap. x., § 3.): *Ἤδη δ' αὐτοῦ τῆς βασιλείας ἑπτακαιδεκάτου παρελθόντος ἔτους, Καῖσαρ εἰς Συρίαν ἀφίκετο. Καὶ τότε τῶν Γάδαρα κατοικούντων οἱ πλεῖστοι κατεβόων Ἡρώδου, βαρὺν αὐτὸν ἐν τοῖς ἐπιτάγμασι καί τυραννικὸν εἶναι. . . . Καίσαρα δ' ἐπί θάλατταν προπέμψας, ὡς ἐπανῆκεν, ἐν τῇ Ζηνοδώρου περικαλλέστατον αὐτῷ ναὸν ἐγείρει πέτρας λευκῆς, πλησίον τοῦ Πανίου καλουμένου, Quum autem jam annum decimum septimum in regno egisset Herodes, venit Cæsar in Syriam: ac tum maxima Gadarenorum pars de Herode expostulare cœperunt, imperiosum esse acerbumque et tyrannum dicentes. . . . Postquam autem Cæsarem ad mare comitatus rediit, pulcherrimum ei templum extruxit, ex candido saxo, in Zenodori terra, prope eum locum qui Panium appellatur.* Ibid. (cap. xi. § 1.: *Τότε δ' οὖν ὀκτωκαιδεκάτου τῆς Ἡρώδου βασιλείας γεγονότος ἐνιαυτοῦ, μετὰ τὰς προειρημένας πράξεις, ἔργον οὐ τὸ τυχὸν ἐπεβάλετο, τὸν νεὼν τοῦ θεοῦ δι' αὐτοῦ κατασκευάσασθαι, Tunc igitur decimo octavo regni*

These repairs, begun by Herod, and in which during his reign not more than eight years were spent (Jos. Antiq., lib. xv., cap. xi., §§ 5. 6.), were continued until about the tenth year of the reign of Nero, which corresponds to the sixty-third and sixty-fourth years of the vulgar era (ibid. lib. xx., cap. ix., § 7., coll. § 5. et cap. xi. § 1.). Hence these forty-six years do not constitute the period in which the temple was finished, but only indicate the beginning of the work. But it was begun in the eighteenth year of the reign of Herod, that is in the year in which Cæsar went for the second time into Syria, and which began with the month Nisan of the year J. P. 4694. The following is the testimony of Josephus concerning this matter (Antiq., lib. xv., cap. x., § 3.): *Ἤδη δ' αὐτοῦ τῆς βασιλείας ἑπτακαιδεκάτου παρελθόντος ἔτους, Καῖσαρ εἰς Συρίαν ἀφίκετο. Καὶ τότε τῶν Γάδαρα κατοικούντων οἱ πλεῖστοι κατεβόων Ἡρώδου, βαρὺν αὐτὸν ἐν τοῖς ἐπιτάγμασι καὶ τυραννικὸν εἶναι. . . . Καίσαρα δ' ἐπὶ θάλατταν προπέμψας, ὡς ἐπανῆκεν, ἐν τῇ Ζηνοδώρου περικαλλέστατον αὐτῷ ναὸν ἐγείρει πέτρας λευκῆς, πλησίον τοῦ Πανίου καλουμένου, And when Herod had already ruled in the kingdom for seventeen years, Cæsar came into Syria; and then the larger portion of the Gadareni lodged complaints against Herod, that he was overweening, harsh and tyrannical. . . . And afterwards when Herod returned from the sea-board, whither he had accompanied Cæsar, he erected a splendid temple to him, made of white stone and built in the region Zenodor, near the locality that is called Panium.* Ibid. (cap. xi. § 1.): *Τότε δ' οὖν ὀκτωκαιδεκάτου τῆς Ἡρώδου βασιλείας γεγονότος ἐνιαυτοῦ, μετὰ τὰς προειρημένας πράξεις, ἔργον οὐ τὸ τυχὸν ἐπεβάλετο, τὸν νεὼν τοῦ θεοῦ δι' αὐτοῦ κατασκευάσασθαι,*

Herodis anno, post ea facta quæ superius dicta sunt, arduum opus aggressus est, ut Dei templum sua opera ædificatum iret. Si igitur ædificium incepit an. P. J. 4694. cum mense Nisane, annus quadragesimus sextus ædificationis incepit a die neomeniæ mensis Nisanis an. P. J. 4739. ær. vulg. 26. Hoc ergo anno Christus illud pascha egit, quod primum fuit post ipsius baptismum; quartum autem aliud esse non poterit, quam quod anno ær. vulg. 29. actum fuit.

74.—Tertium argumentum. Nemo amplius dubitare potest Christum in crucem actum fuisse C. Fufio Gemino, L. Rubellio Gemino coss. (Cf. Henricum Sanclementium, Disquisitio Chronolog. de anno Dominicæ Passionis, in fine oper. De vulgar. æræ emendat.). Præterea hoc tenuerunt II. sæculo Basilidiani; III. Nicodemus; IV. Lactantius, Fasti consulares, Catalogus pont. RR., S. Augustinus; V. Sulpitius Severus, Prosper Aquitanus, Idatius Lemicensis, Victorius Aquitanus, Chronographus Cuspiniani; VI. Chronicon puteanum Cujaci, Chronographus Cuspiniani alter, Index Vaticanus Paschatum; XI. Cedrenus. Jam vero Gemini coss. fuerunt an. U. C. 782, qui fuit ær. vulg. 29. Manet igitur Christum anno ær. vulg. 29. supremum obiisse diem.

It was then in the eighteenth year of his reign, and after the occurrence above related, that Herod undertook the difficult work of erecting the temple of God by his own enterprise. If then the building was begun in the year of the Julian Period 4694 with the month Nisan, the forty-sixth year of its building began from the day Neomenia of the month Nisan in the year J. P. 4739, and of the vulgar era, the twenty-sixth. Therefore in this year it was that Christ celebrated the Pasch which was the first after His baptism; and the fourth after His baptism could consequently be no other than that which was celebrated in the twenty-ninth year of the vulgar era.

74.—Third argument. There is no longer room for doubting that Christ was crucified during the consulate of C. Fufius Geminus and L. Rubellius Geminus. See Henricus Sanclementius (Disquisitio Chronolog. de anno Dominicæ Passionis, at the end of the work De vulgar. æræ entendat.). This was held by the Basilidians in the II. century, by Nicodemus in the III., Lactantius in the IV., as also according to the Consular Fasti or records, the Catalogue of Roman Pontiffs and according to St. Augustine, by Sulpitius Severus in the V., and by Prosper of Aquitaine, Idatius Lemicensis, Victorius of Aquitaine, the Chronographus Cuspiniani, in the VI., according to the Chronicon Puteanum Cujaci, the second Chronographus Cuspiniani, the Index Vaticanus Paschatum, in the XI. by Cedrenus. As to the consulate of the Gemini, it was during the year U. C. 782, which was of the vulgar era the 29th.

II.

75.—Cum jam teneamus Christum mortuum esse an. ær. vulg. 29., de die hebdomadæ (quæ altera positionis nostræ pars est) nulla dubitatio esse poterit, ubi perspectum habeatur, cum quo die nostrorum mensium, dies decimusquintus Nisanis illo anno confluxerit. Etenim constat, Judæos ad suos annos digerendos, usos fuisse luna, ita ut primus dies mensis is esset, in quem prima lunæ φάσις incideret. Cf. Bucher. (De doctr. temp. De paschali Judæor. cyclo. cap. iii.), Petav. (Doctr. temp. lib. iv. cap. 27.), Auctar. (lib. ii. cc. 4. 5.), Fastor. (lib. iii. vv. 877. 878., coll. 849—852.), De re Rust. (lib. ix. cap. 14., lib. xi. cap. 2.), Grævii Thes. (antiq. Rom. l. viii., coll. 19. seqq.). Jam vero, ex tabulis Largeteaui ad calculum Syzygiarum, interlunium paschale an. ær. vulg. 29. Parisiis fuit 4. Martii, 1 hora, 4′ a. m. feria sexta. Ergo Jerosolymis fuit 4. Martii, 3 hora 15′ a. m., feria sexta. Distat enim meridianum Jerosolymitanum a Parisiensi gradibus 32° 51′ 15″ E., horis vero + 2^h 11′ 25″. Sed decimaquinta dies in eumdem diem hebdomadis incidit, quam prima dies mensis. Igitur anno quo Christus mortuus est, prima dies Azymorum fuit feria exta. Cf. Largeteau. (Connaissance des temps pour 1846 Additions).

II.

75.—Since we have already determined the death of Christ as having occurred in the twenty-ninth year of the vulgar era, as to the day of the week on which this event took place, and this is the second part of our position to be maintained, there can be no doubt, if it be once made clear with what day of our months, the twenty-fifth of Nisan coincided that year. For it is known that the Jews counted their years, using the moon as a term of comparison, so that the first day of the month was that on which the moon was in her first phase (φάσις). See Bucher. (De Doctr. temp. cap. iii.), Petav. (Doctr. temp. lib. iv., cap. 27.), Auctar. (lib. ii., cc. 4. 5.), Fastor. (lib. iii., vv. 877. 878., coll. 849—852.), De Re Rust. (lib. ix., cap. 14., lib. xi., cap. 2.), Græ vii Thes. antiq. Rom. (t. viii., coll. 19. seqq.). Moreover from Largeteau's tables, constructed according to the calculation of Syzygiae, the Paschal moon in the twenty-ninth year of the vulgar era was, at Paris on the 4th of March, at four minutes past one o'clock, a. m. on Friday. Therefore at Jerusalem it was on the 4th of March at fifteen minutes past three a. m. on Friday. For the meridian of Jerusalem differs from that of Paris by 32° 51′ 15″ E, and in time by +2 hours, 11′ 25″. But the fifteenth day of the month falls on the same day of the week as the first: therefore, in the year in which Christ died the first day of Azyms was Friday. See Largeteau. (Connaissance des temps pour 1846 Additions).

76.—Sequitur argumentum biblicum desumptum ex verbis Jo. (xix. 14.): *Erat autem parasceve paschæ, hora quasi sexta*, quibus, secus ac opinatur adversarius (num. 9.), Joannes indicavit ipsam primam diem Azymorum. Hoc in primis venit ostendendum ; ostenditur autem ex eo quod παρασκευὴ, præfato loco, usurpatur ad denotandum *integrum diem*. Sicut enim Judæi Hebræice loquentes, ערב, ערובתא extenderunt, ut *integrum diem Veneris* sic nominarent; ita Judæi Græco sermone utentes, nomen παρασκευὴν adhibuerunt ad significandum tum *horas vesperas diei Veneris* tum *totum hunc diem*. Primam partem probo, primo verbis Mischna Schab. (cap. xix. § 4.): מי שהיו לו שתי תינוקות אחד למול אחר השבת ואחד למול בשבת ושכח ומל את של אחר השבת בשבת חייב אחד למול בערב שבת ואחד למול בשבת ושכח ומל את של ערב שבת בשבת רבי אליעזר מחייב חטאת ורבי יהושע פוטר:, *Is, cui sunt duo puerili, unus circumcidendus* אחר השבת *post Sabbatum, et unus circumcidendus* בשבת *in Sabbato, et oblitus est, et circumcidit* את של אחר השבת בשבת *qui* (circumcidendus erat) *post Sabbatum, in Sabbato, reus est. Si unus circumcidendus* בערב שבת, *pridie Sabbati, et unus circumcidendus* בשבת *in Sabbato, et oblitus est, et circumcidit* את של ערב שבת בשבת *qui* (circumcidendus erat) *pridie Sabbati, in Sabbato, Rabbi Eliezer reum facit peccati, et Rabbi Josue absolvit.* Liquet hic quæstionem esse de tribus diebus integris, proinde non de solo vespere pridie Sabbati, sed de *toto die sexto* hebdomadis.—Secundo, Mischnici in Pesach. (cap.

76.—Next in order comes the biblical argument taken from the words of John (xix. 14.): *And it was the parasceve of the Pasch, about the sixth hour*, in which, contrary to what our learned opponent (num. 9.) thinks, the first day of Azyms is intended. This therefore is to be shown first; and it is shown from this, that παρασκευὴ is employed in the passage cited, to designate *an entire day*. For, as the Jews when using the Hebrew tongue, have amplified ערב, ערובתא, so as to signify thereby the *entire day of Friday*, so when using the Greek, they employ the word παρασκευὴν to mean both the *evening hours of Friday* and the *whole of that day*. The first part we prove, first, from the words of Mischna Schab. (cap. xix. § 4.): מי שהיו לו שתי תינוקות אחד למול אחר השבת ואחד למול בשבת ושכח ומל את של אחר השבת בשבת חייב אחד למול בערב שבת ואחד למול בשבת ושכח ומל את של ערב שבת בשבת רבי אליעזר מחייב חטאת ורבי יהושע פוטר: *If a man have two children, and one of them is to be circumcised* אחר השבת *after the Sabbath, and one* בשבת *upon the Sabbath, and the man mistakes and circumcises* את של אחר השבת בשבת *upon the Sabbath, him who should have been circumcised after the Sabbath, he is guilty. If one is to be circumcised* בערב שבת *on the day before the Sabbath, and one* בשבת *on the Sabbath, and he mistakes and circumcises* את של ערב בשבת בשבת *on the Sabbath, him, who was to have been circumcised on the day before the Sabbath, the Rabbi Eliezer makes such a man guilty of sin and the Rabbi Josue exonerates him.* It is clear that there is question, in this place, of three entire days, therefore not only of the latter part of the day before the Sabbath, but of the *entire sixth day* of the week.—Secondly, the Mischnici in Pesach. (cap. v., § 1.),

v. § 1.) hæc tradunt de hora jugis sacrificii: *Juge sacrificium mactatur hora octava cum dimidio, et offertur nona cum dimidio.* בערבי פסחים, *pridie paschatis mactatur septima cum dimidio, et offertur octava cum dimidio, sive in die prophano sive in Sabbato.* חל ערב פסח להיות ערב שבת, *si incidit dies, qui est pridie Paschatis, in diem, qui est pridie Sabbati, mactatur sexta cum dimidio, et offertur septima cum dimidio, et Pascha post illud.* Hic considera, ut ערב שבת et simul ערב פסח vocetur *dies*, quum hora diei est media post sextam. Idem dicatur de ערבי פסחים.—Tertio, in numerandis diebus hebdomadæ, nomen ערב שבת reperitur ut proprium nomen diei *Veneris*, sic in Baba Kama (fol. 37. 2.): חמושי בשבת ערב שבת ושבת, *Quinta die hebdomadis, pridie Sabbati et Sabbato.*—Quarto, Syro-Chaldaicum ערובתא eadem origine ac significatione ac ערב, simpliciter positum, et sine aliquo nomine addito, significat ipsum diem *Veneris;* sic enumerantur dies hebdomadæ in Breschit Rabba (fol. 11.): חד בשבתא תרי תלתא ארבעתא חמשתא ערובתא שבתא לית לה בן זוג: *Una hebdomadæ, secunda, tertia, quarta, quinta, arubta* (id est sexta), *Sabbatum, cui non est compar.* In Gem. Hieroslym. Pesach. (cap. iv. § 1.) est יומא דערובתא, *Dies Veneris*, ad literam, *Dies τοῦ Veneris.*

77.—Quod ad secundam partem vero, quæ est de Judæis

have the following regarding the *continual* or *daily* sacrifice: *The continual sacrifice is to be slain half an hour after the eighth, and to be offered half an hour after the ninth hour.* בערבי פסחים, *on the day before the Pasch it is slain half an hour after the seventh, and offered half an hour after the eighth hour, whether this happen to be an ordinary week day or the Sabbath.* חל ערב פסח להיות ערב שבת *if a day, which is the day before the Pasch, falls on a day, which is the day before the Sabbath, it is slain half an hour after the sixth and offered half an hour after the seventh hour, and the Pasch after it.* Here take into account that ערב שבת and also ערב פסח is called *a day*, although the hour of the day is half an hour after the sixth. The same may be said of ערבי פסחים.—Thirdly, in counting the days of the week, the name ערב שבת is found to be the name properly meaning *Friday*, thus in Baba Kama (fol. 37. 2.): חמושי בשבת ערב שבת ושבת, *On the fifth day of the week, the day before the Sabbath, and on the Sabbath.*—Fourthly, the Syro-Chaldaic ערובתא, an expression identical in origin and signification with ערב, when written without the addition of any qualifying or limiting word, has the meaning of Friday. In Breschit Rabba (fol. 11.), the days of the week are thus given in their order: חד בשבתא תרי תלתא ארבעתא חמשתא ערובתא שבתא לית לה בן זוג *The first, the second, the third, the fourth, the fifth, arubta,* i. e. *the sixth day of the week, and the Sabbath, to which no other is equal.* In chapter iv., § 1., of Gem. Hierosolym. Pesach. we find the expression יומא דערובתא, *Dies Veneris, Friday,* or, literally translated, *Dies τοῦ Veneris, day of Friday.*

77.—The second part, which concerns the Jews, who spoke

Græce loquentibus, patet primo ex decreto Augusti, ne Judæi compellantur promittere vadimonia Ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρασκευῇ· ἀπὸ ὥρας ἐνάτης, *Diebus Sabbati, aut quæ pridie est, parasceve, ab hora nona* Jos. Antiq. (lib. xvi. cap. vi. § 2.). Sane παρασκευῇ hic *præparationem* non significat, non enim dicitur τῇ ταύτης παρασκευῇ sed τῇ πρὸ ταύτης; neque si *præparationem* significaret, illa ἀπὸ ὥρας ἐνάτης haberent, cum quo conjungerentur, aut de quo essent dicta. Verius igitur est aut *vesper* diei Veneris, aut *totus hic dies.*—Secundo, in his Matthæi verbis (xxvii. 62.): Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, *Altera autem die, quæ est post parasceven,* nomen παρασκευὴ ipsum *sextum diem* hebdomadæ denotat, et est adhibitum ut proprium hujus diei. Quis revera designaret diem natalis Christi, si incideret in diem Dominicam, his verbis: Altera die, quæ est post *vigiliam* natalis Christi? Verum simplicius et clarius illum enunciaret, dicendo: Altera die, quæ est post *Sabbatum;* præsertim si Sabbatum sit insigne aliquo eventu, qualis fuit, pro nostro casu, illa παρασκευή, de qua loquitur Matthæus. Sensus ergo Matthæi verbis, a cl. adversario citatis (num. 10. in fine), certissime adscribendus, est: *Altera autem die, quæ est post diem Veneris.*—Tertio, Marc. (xv. 42.) ait: Ἐπεὶ ἦν παρασκευή, ὅ ἐστι προσάββατον, *Erat parasceve, quod est ante Sabbatum.* Hisce verbis synonymum προσάββατον nomini παρασκευὴ adpositum, efficit necessario nomen hoc proprium esse totius diei, qui προσάββατον dicitur.—Quarto,

Greek, is evident: first from the decree of the Emperor Augustus, who refrains from compelling the Jews to promise bail *on the Sabbath or after the ninth hour of the preceding day, which is the parasceve*, Ἐν σάββασιν ἢ τῇ πρὸ ταύτης παρασκευῇ· ἀπὸ ὥρας ἐνάτης. Josephus Antiq. (lib. xvi., cap. vi., § 2.). The word παρασκευῇ, in this construction cannot possibly mean *a preparation;* for the phrase reads, not τῇ ταύτης παρασκευῇ, but τῇ πρὸ ταύτης; besides if it had the meaning of *preparation*, the words ἀπὸ ὥρας ἐνάτης would have no subject of dependence or limitation. Its real import is, therefore, either the *evening* or the *whole of Friday*.—Secondly, in this passage of St. Matt.: Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, *And the next day, which followed the parasceve* (xxvii., 62.), the word παρασκευὴ denotes *the sixth day* of the week, and is used as its appropriate term. Who, in fact, would call the birth day of our Lord, if this were to fall on Sunday: the next day, which follows *the eve* of Christ's birth? We should rather say with more simplicity and clearness: the next day which follows the Sabbath, especially if the Sabbath were one of some great event, as was the παρασκευὴ in question. Therefore this meaning is, beyond all doubt, to be given to the passage quoted from St. Matthew by our learned opponent (n. 10. towards the end): *And the next day, which followed Friday.*—Thirdly, St. Mark (xv. 42.) says: Ἐπεὶ ἦν παρασκευή, ὅ ἐστι προσάββατον, *It was the parasceve, that is, the day before the Sabbath.* Here the term προσάββατον is used as a synonym of παρασκευή, and necessarily causes it to apply to the whole of the day, which is called προσάββατον.—Fourthly, we read in St Luke (xxiii. 54.): *And it*

apud Luc. (xxiii, 54.) legitur: *Et dies erat parasceves, et Sabbatum illucescebat;* ast in Græcis est: *Καὶ ἡμέρα ἦν παρασκευὴ, Et dies erat parasceve,* itemque Syriacis WAJAUMOA GARUBTOA (22.), non vero WAJAUM GARUBTOA (23.), nec WAJAUMOA DAGRUBTOA (24.); videlicet erat dies ille, qui vocatur *parasceve.* Quoad hoc testimonium videor convenire cum cl. adversario (num. 10., sect. altera).—Quinto, Jo. ipse, præter locum (xix, 14.), de quo agitur, duo alia habet, quibus *parasceves* nomen adhibet; (xix. 31.) ubi dicit: *'Επεὶ παρασκευὴ ἦν, Quoniam parasceve erat,* ubi omissio articuli signum est sumi hoc nomen pro *die;* nam si *præparationem* significaret, dicendum omnino fuisset: *'Επεὶ ἡ παρασκευὴ ἦν,* et addendum fuisset *τοῦ πάσχα* aut *τοῦ σαββάτου.* Falso igitur cl. adversarius sumit hoc testimonium ad probandum *Sabbatum paschale* incidisse in diem Jovis (num 10., sect. alt.); sed de isto testimonio plura in altero capite. Secundo invenitur hoc nomen ibidem (vers. 42.). Ibi ergo *Διὰ τὴν παρασκευὴν τῶν 'Ιουδαίων, Propter parasceven Judæorum,* denotat, sicut articulus demonstrat, *præparationem.* Num vero *præparationem Paschatis?* Sed quomodo hoc probatur? Quando *παρασκευὴ* solum est, necessario est accipiendum in ea notione, quæ certius et frequentius ei subjecta est; hæc autem est *præparatio Sabbati* et non *Paschatis.*

78.—Hoc posito, ut negare non est, posse *παρασκευὴν τοῦ πάσχα*

as *the day of the parasceve and the Sabbath drew on.* The Greek text runs thus: *Καὶ ἡμέρα ἦν παρασκευὴ, And the day was the parasceve.* In the Syriac we find these words: WAJAUMOA aRUBTOA (22.), not WAJAUM GARUBTOA (23.), nor WAJAUMOA DAGRUBTOA (24.); that is, it was the day, which is called the *Parasceve.* As regards this testimony it seems to us that we agree with our opponent (num. 10, sect. II.).—Fifthly, John uses the word *Parasceve* in two other passages besides (xix. 14.) of which there is question:—*a*) in chapter xix., verse 31. he says: *Επεὶ παρασκευὴ ἦν, Because it was the parasceve.* The omission of the article proves that the noun is taken here in the meaning of *day;* for if it meant *preparation,* we should have *'Επεὶ ἡ παρασκευὴ ἦν,* with the requisite addition of the words *τοῦ πάσχα* or *τοῦ σαββάτου.* Our opponent is therefore wrong when he adduces this tesmony in proof of the falling of the *Paschal Sabbath* on Thursday (num 10, sect. II.). But we shall speak at greater length of this passage in the following chapter.—*b*) This same word is found in the 42d verse of the same chapter. There indeed *Διὰ τὴν παρασκευὴν τῶν 'Ιουδαίων, Because of the parasceve of the Jews,* it denotes, as the article shows, *a preparation.* But surely it cannot mean the *preparation for the Pasch?* Why so? Because, when the noun *παρασκευὴ* is used alone, its acceptation must be decided according to the sense, in which it is more unequivocally and frequently used; now this *preparation is for the Sabbath and not for the Pasch.*

78.—This being established, as on the one side, it is unquestionable that *παρασκευὴν τοῦ πάσχα* may be properly interpreted,

vocari *præparationem paschatis, si vis vocis spectetur;* nemo certo vincet id significari apud Jo. (xix. 14.). E contrario, quod hic denotet *diem Veneris,* requiritur—*a*) ex absentia articuli—*b*) ex interprete Syro, qui pro παρασκευὴ in hoc loco, æque ac in cæteris supra adductis reddidit GARUBTOA (25.), quod Syris est *dies Veneris*—*c*) ex mentione horæ a Jo. facta, *hora sexta,* (vel *hora tertia,* sicut nonnulli codices habent), quæ *diem* significat, et non *vesperam;* hæc enim apud Judæos initium sumebat ab *hora nona.* Neque dicatur παρασκευὴν ad insequentem diem σχέσιν habere; neque enim in illis ejusdem Jo. verbis Διὰ τὴν παρασκευὴν τῶν Ἰουδίαων ulla σχέσις est, tametsi potiori ratione id fieret in hoc, quam in illo loco, quia in hoc articulus subjicit nomini notionem *præparationis,* ab illo vero hæc notio excluditur, absente articulo.

79.—Concludo itaque cum verbis Bocharti (op. cit. col. 567.): *Dies Veneris* παρασκευὴ *vocabatur ab Hebræis, et* παρασκευὴ τοῦ πάσχα (Jo. loc. cit.) *dicta fuit illa dies Veneris, qua fuit Pascha, scilicet prima dies Azymorum, quæ cum cœna paschali incipiebat, quomodo Dominica Paschæ vel Dominica Pentecostes dicitur, quæ concurrit cum festo Paschæ vel Pentecostes.* Verum Jo. (loc. cit.) dicit, Christum hac die fuisse mortuum. Ergo argumento biblico manet confirmatum, diem primam Azymorum, qua Christus animam exhalavit, incidisse eo anno *in diem Veneris.*

80.—Quæ quum ita sint, licet disquisitionis hujus vela sic contrahere.—Christus inter diem XIV. mensis Nisanis exeuntem

the preparation for the Pasch, if regard be had to the mere bearing of the word, so it is impossible to explain the text of St. John (xix. 14.) in this meaning; nay, that it can mean but *Friday* is required—*a*) by the omission of the article—*b*) by the Syriac version of the word παρασκευή, here and in the passages quoted above, GARUBTOA (25.), that is, in Syriac, *Friday*—*c*) by the mention, which the Evangelist makes, of the hour: *the sixth hour*, or, as some copies have it, *the third hour;* either of which applies to the *day* and not to the *evening*, for with the Jews evening began at the *ninth hour.* Nor can the word παρασκευή be said to bear relation to the following day, since there is no relation thereto in this text of the Evangelist: *Διὰ τὴν παρασκευὴν τῶν Ἰουδαίων;* though it might with greater reason be applied in this passage than in the other; for here the presence of the article gives to the noun the meaning of *preparation*, but there, its absence precludes this notion.

79.—We conclude therefore by quoting the words of Bochart (op. cit., col. 567.): *Friday was called παρασκευή by the Hebrews, and παρασκευή τοῦ πάσχα* (St. John loc. cit.) *was that Friday, on which the Pasch was celebrated. viz, the first day of Azyms, beginning with the Paschal supper, as our Easter Sunday or Whitsunday is the Sunday on which the feast of Easter or Pentecost falls.* But St. John says that our Lord died on this day. Therefore the doctrines of the Holy Scriptures confirm our proposition, that the first day of Azyms, the date of our Lord's death, fell that year upon *Friday.*

80.—Such being the state of the case, we may bring this disquisition to a close, as follows: Jesus Christ, in obedience to the

(qui respondet nostro 17. Martii, sive a. d. XVI. kal. Apr.), et XV. ineuntem (qui respondet nostro 18. Martii, sive a. d. XV. kal. Apr.) et qui, anno æræ vulg. 29. inciderunt in dies *Jovis* et *Veneris*), ex præscripto Legis Mosaicæ, *Pascha* cum discipulis Suis Jerosolymis celebravit.—Eadem nocte diei XV., qui *primus dies Azymorum* erat, capitur; horisque diurnis *ejusdem* cruci figitur, et moritur (Jo. xix. 14.): *Erat autem parasceve Paschæ.*—Eadem die (Jo. ibid. 31.) *Judæi quoniam parasceve erat* (dies Veneris) *ut non remanerent in cruce corpora Sabbato* (septima die hebdomadis), *erat enim magnus dies ille Sabbati, rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur.*—Ad occasum solis ejusdem diei *Veneris*, ex præscripto Legis Mosaicæ (Deut. xxi. 23.), sepelitur: *Et dies erat parasceves et Sabbatum* (septima dies hebdomadis) *illucescebat* (Luc. xxiii. 54.).—Post tempus sepulturæ ingreditur, ut ait Matth. (xxvii. 62.): *Altera .... dies, quæ est post parasceven,* (quod est, dies septima hebdomadis, qua) *convenerunt principes sacerdotum et Pharisæi ad Pilatum, dicentes: Domine recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. ... Jube ergo custodiri sepulcrum usque in diem tertium .... abeuntes, munierunt sepulcrum.*

Mosaic Law, celebrated the Pasch with His disciples in Jerusalem between the close of the 14th day of the month of Nisan (our 17th day of March, or the 16th of the calends of April), and the beginning of the 15th day (our 18th of March, or the 15th of the calends of April), and these days fell on *Thursday* and *Friday* of the year 29 of the vulgar era.—That same night of the 15th day, *the first day of Azyms,* He is seized, and in the course of that day is crucified and expires (John xix. 14.): *And it was the parasceve of the Pasch.*—The same day (ibid. 31.), *the Jews, because it was the parasceve* (Friday), *that the bodies might not remain upon the cross on the Sabbath day* (the seventh day of the week), *for that was a great Sabbath-day, besought Pilate that their legs might be broken and that they might be taken away.*—At sunset of the same *Friday* Christ is buried, as the Mosaic Law prescribed (Deut. xxi. 23.). *And it was the day of the parasceve and the Sabbath* (the seventh day of the week) *drew on* (Luke xxiii. 54.).—After His burial, begins, as Matthew has it, *the next day, which followed the day of preparation,* (in other words, the seventh day of the week, on which) *the chief Priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day . . . . They departing made the sepulchre sure.*

CAPUT IV.

ΔΙΔΑΣΚΑΛΙΚΟΝ.

ELUCIDANTUR MINORA QUÆDAM PASSIM AB ADVERSARIO ASSERTA, UNAQUE DIFFICULTATIBUS FIT SATIS.

I.

81.—Ad priora quod attinet, quæ ultimam potissimum conclusionem præcedentis capitis impetire videntur, quæque revera ad unum redigi apte queunt, sic se habent sub numero decimo sæpe memorati articuli D. Watson: "Christus in sepulcro jacuit duobus Sabbatis: scilicet Sabbato Paschali et Sabbato septima die hebdomadæ;" quibus duobus Sabbatis opinatur diversa loca Evangeliorum unice conciliari posse reapse. Nam ait—"*a*) Marc. (xvi. 1.) :*Et cum transisset Sabbatum, Maria Magdalene, et Maria Jacobi et Salome emerunt aromata, ut venientes ungerent Jesum*—*b*) Luc. (xxiii. 54—56.): *Et dies erat parasceves, et Sabbatum illucescebat. Subsecutæ autem mulieres, quæ cum eo venerant de Galilæa, vide-*

CHAPTER IV.

DIDACTICAL.

AN ELUCIDATION OF SEVERAL MINOR POINTS OCCASIONALLY ADVANCED BY THE OPPONENT, AND A SOLUTION OF HIS OBJECTIONS.

I.

81.—As to the former, those assertions which most affect the last conclusion of the preceding chapter, and which indeed may be aptly reduced to one, are couched as follows, in the often quoted tenth article of Dr. Watson: "Christ lay in the sepulchre two Sabbath-days, one of which was the Sabbath of the Pasch and the other the seventh day of the week." He is of opinion that the different texts of the Evangelists can be reconciled only by supposing these two Sabbaths. For—"*a*) St. Mark writes: *And when the Sabbath was past, Mary Magdalene and Mary* (the mother) *of James, and Salome brought sweet spices that coming they might anoint Jesus* (xvi., 1.)—*b*) St. Luke (xxiii., 54—56.) says: *And it was the day of the parasceve and the Sabbath drew on; and the women, that were come with him from Galilee, following after saw the sepulchre and how*

runt monumentum et quemadmodum positum erat corpus ejus. Et revertentes paraverunt aromata, et unguenta: et Sabbato quidem siluerunt secundum mandatum. Quod est: Sabbatum Paschale transierat; aromata empta fuere die Veneris et composita; die septima hebdomadæ mulieres nil fecerunt. Si ita est; Christus cruci fixus fuit in parasceve Sabbati Paschalis: Jo. (xix. 14.): *Erat autem parasceve Paschæ.* Dies enim sequens erat magnus (ibid. 31.): *Judæi ergo quoniam parasceve erat, ut non remanerent in cruce corpora Sabbato, erat enim magnus dies ille Sabbati.* Quin, necessario Christus cruci fixus fuit in die *præparationis Paschatis* et non in *die Veneris;* secus enim amisisset titulum ad divinitatem. Etenim prophetaverat: *Sicut fuit Jonas in ventre ceti tribus diebus et tribue noctibus, ita erit Filius hominis in corde terræ tribus diebus et tribus noctibus* Matth. (xii. 40.). Ibid. (xxvii. 62—66.): *Altera autem die, quæ est post parasceven . . . . abeuntes munierunt sepulcrum.*" Ergo, concludit ipse, Christus die Mercurii mortuus est, et ad solis occasum ejusdem sepultus.

82.—Quemadmodum facile observare fuit, tota ratiocinatio cl. Watson pendet ab eo, quod a principio dixerat: *Christus jacuit in sepulcro duobus Sabbatis.* Quomodo hoc probet, ipsius verbis dicam (n. 10. art.):—"Quod Christus jacuerit in sepulcro duobus Sabbatis, in nulla anglica versione apparet; traductores enim dederunt *proprias interpretationes* loco versionis! Verbum *Sabba-*

the body was laid out. And returning they prepared spices and ointments; and on the Sabbath-day they rested according to the commandment. In other words, the Paschal Sabbath had passed; the spices were bought and prepared on Friday; on the seventh day of the week the women abstained from labor. If so, Christ must have been crucified on the Parasceve of the Paschal Sabbath: *And it was the parasceve of the Pasch* (John xix., 14.), for the next day was a great Sabbath-day. Ibid. (31.); *Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day).* Indeed Christ must have been crucified on the day of the preparation for the Pasch and not on Friday; otherwise, He would have forfeited his claims to Divnity. For He had prophesied: *As Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights,* (Matt xii., 40.). *And the next day which followed the day of preparation.... they departing made the sepulchre sure,* (Matt. xxvii. 62—66.). Therefore, Dr. Watson concludes, Christ died on Wednesday, and was buried at the close of the same day.

82.—As may be easily observed, the whole chain of reasoning employed by Dr. Watson depends on his first assumption: *Christ lay in the sepulchre two Sabbath-days.* His proof of this assertion we shall give in his own words, which are as follows (num. 10.):—

"That Christ lay in the grave *two Sabbaths* does not appear in any English version; because the translators have given *their interpretations* instead of translations! The word *Sabbath* singular

tum singulare et plurale 68. vicibus in N. T. reperitur, quarum 59. redditur, *ut baptizo*, sic: *Sabbaton, Sabbath;* et *Sabbata, Sabbaths,* novem reliquis redditur pro *week, hebdomada*! Septem sequentibus locis *hebdomada* est pro plurali Græco *Sabbaths;* Matth. (xxviii. 1.), Marc. (xvi. 2.), Luc. (xxiv. 1), Jo. (xx. 1. 19.), Act. (xx. 7.) et 1. Cor. (xvi. 2.); duobus hisce vero est pro una sola die; Luc. (xviii. 12), Marc. (xvi. 9.). Quinque harum *subabsurdarum* versionum respiciunt resurrectionem Christi! Si 59. vicibus reddiderunt *Sabbatum,* cur non similiter reddidere 9. reliquis? .... In Matth. (xxviii. 1.): *Vespere autem Sabbati,* Græce est *σαββάτων*, et hisce aliis *week, hebdomada,* similiter est pro *σαββάτων:* Matth. (xxviii. 1.): *Quæ lucescit in prima Sabbati, σαββάτων.* Marc. (xvi. 2.): *Et valde mane una Sabbatorum, σαββάτων.* Luc. (xxiv. 1.): *Una autem Sabbati, τῶν σαββάτων.* Jo. (xx. 1.): *Una autem Sabbati, τῶν σαββάτων.* Ergo quinquies *Sabbatum* in numero plurali refertur ad resurrectionem Christi. Christus igitur jacuit in sepulcro *Sabbato Paschali,* quod incidit in diem Jovis, et *Sabbato proprie dicto.*"

83.—Itaque dico, quinque locis præfatis quæ respiciunt resurrectionem Christi, forma *Ellenica* nominis *Sabbatum* est pluralis, significatio vero est, et necessario debet esse ea, quæ exhibetur in versione Anglica; proinde illi traductores dederunt *veram versionem* et non *proprias interpretationes.* Ad quæstionem vero: "Si 59. vicibus reddiderunt *Sabbatum,* cur non similiter egerunt relate

and plural, is found in the New Testament sixty-eight times, of which in fifty-nine times it is rendered *ut baptizo, Sabbaton, Sabbath;* and *Sabbata, Sabbaths.* But it is translated nine times by the word *week!* In the following seven places, *week* stands for the Greek *plural* Sabbaths: Matt. (xxviii. 1.), Mark (xvi. 2), Luke (xxiv. 1.), John (xx. 1, 19.), Acts (xx. 7.), and 1. Cor. (xvi. 2.); and, in the following two places, it stands for one single day only: Luke (xviii. 12.), and Mark (xvi. 9.). And five of these strange translations are in the account of our Lord's resurrection! If they translated *Sabbath* in fifty-nine places, why did they not do the same in the other nine? . . . . In Matt. (xxviii. 1.), *In the end of the Sabbath,* the Greek has *σαββάτων* and the word *week* stands for plural Sabbaths, *σαββάτων*, in Matt. (xxviii. 1.): *As it began to dawn towards the first day of the week, σαββάτων;* Mark (xvi. 2.): *And very early in the morning, the first day of the week, σαββάτων;* Luke (xxiv. 1.): *Now upon the first day of the week, τῶν σαββάτων;* John (xx. 1.): *The first day of the week, τῶν σαββάτων.* Here, then, are five plural Sabbaths connected with the Lord's resurrection. Christ therefore lay in the grave during the *Passover Sabbath,* viz. Thursday, and the *seventh-day Sabbath,* viz. Saturday."

83.—We answer, that in the passages spoken of, which refer to our Lord's resurrection, the *Hellenic* form of the noun *Sabbath* is plural, but its meaning is, and can be no other than that which is given in the English version; the translators therefore gave the *true translation* and not *their own interpretations.* But to the question. "If it was right for them to render *Sabbath* in fifty-nine

ad 9. reliqua loca?" dico: ita fecerunt, quia rationes fuerunt ne aliter agerent. Utrumque est probandum, quod facio exponendo prius doctrinam Semiticam de nomine *Sabbatum*, quam desumo integram ab Adriano Relando. Antiq. Sacræ (part. iv. cap. viii.): "Sabbati nomen in sacro codice nonnunquam latius, nonnunquam minus late sumitur; et præter diem septimum hebdomadis, aliis diebus festis tribuitur, Lev. (xxv. 4., xxiii. 32.) et integris hebdomadibus, Luc. (xviii. 12.); illud vero Lev. (xxiii. 16.) hebdomadam notare quidam existimant. Certe totam hebdomodam שבת Judæi nuncupant in Ketuvoth (i. 1.) perinde ac שבוע: atque ita ἑβδομας pro Sabbato accipitur 2. Macc. (vi. 11.). Hic vero per *Sabbatum* diem septimum hebdomadis intelligimus quieti et cultui divino singulari ratione consecratum, qui יום השבת et *ἡμέρα τοῦ σαββάτου* opposite ad ששה ימי המעשה, *sex dies operum*, et *ἡ τῶν σαββάτων ἑορτὴ* Plutarcho (lib. iv. *Συμπ.*), *ἡμέρα τῶν σαββάτων*, 1. Macc. (ii. 32. 41., ix. 34.) dicitur, uti et a Juliano ex versione Græca V. T. Vide Cyrill. c. Julian. (lib. v.). Appellatur idem ille dies שבתון, quod tribus diversis modis voci שבת conjunctum legitur Ex. (xvi. 23.): שבתון שבת קדש; ibid (xxxi 15.): שבת שבתון קדש; ibid (xxxv. 2.): קדש שבת שבתון. Nec tamen de solo Sabbato hæc vox שבתון usurpatur, sed et de die expiationis, Lev. (xvi. 31.), primo et octavo festi tabernaculorum (ibid. xxiii. 24.) et anno Sabbatico (ibid xxv. 4.). Adeoque nullis aliis festis

places, why did they not also render it thus in the other nine?" We reply: they did so, because they had reasons for not acting otherwise. Each of these propositions requires proof, which we shall bring by explaining the Semitic doctrine on the word *Sabbatum*, quoted entire from Adrian Relando (Sacr. Antiq. part iv. chap. viii.). "The word Sabbath is used in Holy Writ sometimes in a wider, at other times in a more restricted sense, and is applied not only to the seventh day of the week, but also to the other holy-days as in Lev. (xxv. 4., xxiii. 32.), and to whole weeks, as in Luke (xviii. 12.); even as found in Leviticus (xxiii. 16.), it is thought by some to mean a week. It is certain that the Jews, in Ketuvoth (i. 1.), call a week שבת as well as שבוע; and thus ἑβδομας is rendered into the *Sabbath*, 2. Macch. (vi. 11.). But here we understand by the Sabbath the seventh day of the week, a day specially consecrated to repose and to divine worship, and is called יום השבת and ἡμέρα τοῦ σαββάτου, in contradistinction to ששה ימי המעשה, *the six days of labor*, and Ἡ τῶν σαββάτων ἑορτη (Plutarch lib. iv. Συμπ.), ἡμέρα τῶν σαββάτων 1. Macch. (ii. 32. 41., ix. 34.), and also by Julian in the Greek New Testament. See Cyril. c. Julian. (lib. v.). The same day is called שבתון, which is used in three different connections with the word שבת; thus in Ex. (xvi. 23.) we find שבתון שבת קדש; in the same (xxxi. 15.): שבת שבתון קדש, and (xxxv. 2.) קדש שבת שבתון. This word שבתון is not, however, restricted to the meaning of *Sabbath* only, but is also referred to the day of Expiation (Lev. xvi. 31.), the first and eighth days of the Feast of Tabernacles (ibid. xxiii. 24.), and to the Sabbatic year (ibid. xxv. 4.). Hence

datur nisi quæ in mensem Tisri incidunt, qui mensis in anno sacro *septimus* ac quasi *Sabbaticus* erat, et quieti destinatus, peracta messe et collectione fructuum istius anni. Quare et Philo (lib. de Festis, p. 1183.) huic mensi tributum festorum maximum tribuit. Nec ullus erat mensis anni in quo tot dies festi agebantur, quos chronicon, vulgo Alexandrinum dictum, recenset (p. 196.). In N. T. hic dies nomine *σαββάτων* sæpe innuitur, uti Matth. (xii. 1.), Marc. (i. 21.). *Τοῖς σάββασιν*, atque ita *ὀψὲ σαββάτων*, idem est quod *ὀψὲ σαββάτου*. Similiter quia שבת aliquando totam hebdomadam notat, inde in N. T. *μία σαββάτων* idem est quod *μία σαββάτου*, חד בשבתא, *Primus dies hebdomadis*, in Gem. Schabbath. (156. 1.) et חד בשבא, Gem. Maccoth. (5. 1.), Gem. Nedarim. (12. 1.), et sunt qui putent *μία σαββατῶν* olim dictum fuisse ex Hebræo שבתון, quod deindè in terminationem Græcam pluralem abiit, *σαββάτων*, uti *χείμαῤῥον τῶν κεδρῶν* formarunt ex נחל קדרון, 1. Reg. Vulg. III. (xv. 13.), Jo. (xviii. 1.). Alii vero suspicantur plurale *σάββατα* formatum esse ex eo, quod sono conveniret cum שבתא, vel Syr. SCHABTOA (26.), quemadmodum et Horatio, (lib. xi. Sat. 9.) unicus dies *tricesima Sabbata* dicitur, uti et Josephus scribens de Ptolemæo Lagi Jerosolymam ingresso (Antiq. lib. xii. 1. 1.) ait: *Εἰσελθὼν γὰρ σαββάτοις εἰς τὴν πόλιν*, *Ingressus enim Sabbato in urbem;* quod ipse docet (ibid. iii. 10.)

it applied to no other festivals than those, which occurred in the month Tisri, the seventh month in the sacred year, resembling the Sabbath, and devoted to rest after the harvest season and the gathering of that year's crops. For this reason Philo also (lib. de Festis, p. 1183) ascribes to this month the largest distribution of feasts. There was no other month of the year, in which so many festivals took place, as may be found rehearsed in the Chronicon commonly called the Alexandrian (p. 19.). In the New Testament, the *Sabbath day* is often expressed by the word *σαββάτων*, as in Matt. (xii. 1.) and Mark (i. 21.). The expression *τοῖς σαββάσιν* and *ὀψὲ σαββάτων* are equivalent to *ὀψὲ σαββάτου*. Again, as שבת sometimes stands for the whole week, the expression *μία σαββάτων*, found in the New Testament, is the same in meaning as *μία σαββάτου*, חד בשבתא, *The first day of the week*, in Gem. Schabbath. (156, 1.), and חד בשבא, in Gem. Maccoth. (5. 1.), Gem. Nederim. (12. 1.). Moreover some writers are of opinion that *μία σαββατῶν* was originally derived from the Hebrew שבתון, which afterwards passed into the Greek plural termination *σαββάτων*, in the same manner as *χείμαῤῥον τῶν κέδρων* was formed from the Hebrew נחל קדרון, 1. Kings (xv. 13.), John (xviii. 1.). Others however suppose the plural *σάββατα* so formed because of its resembling the sound שבתא, or Syr., SCHABTOA (26.), just as in Horace (lib xi. sat. 9.), a single day is called *the thirtieth Sabbath* (in the plural); and Josephus, describing the entrance of Ptolemy Lagus into Jerusalem (lib. xii. 1.) says: *Εἰσελθὼν γὰρ σαββάτοις εἰς τὴν πόλιν*, *Having entered the city on the Sabbath.* This expression he himself explains, (Antiq. iii. 10.): *Ἑβδόμην*

Ἑβδόμην ἡμέραν ἥτις σάββατα καλεῖται, Septima vero quaque die, quæ Sabbata appellatur ; et (ibid.) : *Τὴν ἑβδόμην ἡμέραν σάββατα καλεῦμεν, Septimam diem Sabbata appellamus.* Ita quoque Philo, de confusione linguarum : *'Εβδόμην οἱ 'Εβραῖοι σάββατα καλοῦσι Septimam* (diem) *Hebræi Sabbata appellant.*" Hactenus laudatus Relandus. Ex quibus constat,—*a*) *Sabbatum* vocem Semiticam dici de *septima die* hebdomadis, de *festis*, de *hebdomadis* et de *annis*, —*b*) in N. T. sæpe innui nomine *σαββάτων* et *ὀψὲ σαββάτων* esse pro *ὀψὲ σαββάτου*,—*c*) *μία σαββάτων* idem esse ac חד בשבתא, *prima in Sabbata*, hoc est, tali modo constructum significare *hebdomadam*, ac proinde esse pro *μία σαββάτου*,—*d*) *σάββατα* a Philone et Flavio usurpari ut nomen *singulare*.

84.—Idem confirmatur auctoritate D. Jo. Georgii Rosenmülleri. Hic commentans vers. primum cap. xxviii. Matth., hæc habet : " *'Οψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.* Vertenda sunt hæc verba sic : *Post Sabbatum autem, illucescente primo hebdomadis die.* Scilicet *ὀψὲ σαββάτων* reddendum est : *Post Sabbatum, Sabbato transacto, seu in fine Sabbati,* quod dilucidissime Marc. (xvi. 1.) exprimit verbis *Διαγενομένου τοῦ σαββάτου :* ubi intelligendus est dies Sabbati cum nocte sequenti. Sic Thucydides (lib. iv. cap. 93.) : *Τῆς ἡμέρας ὀψε ἦν, Erat serum diei, in fine diei.* Plutarch : *'Οψὲ τῶν βασιλέως χρόνων, Post tempora regis.* Philostratus : *'Οψὲ τῶν τρωϊκων, Post bellum Trojanum.* Vox *σάβ-*

ἡμέραν ἥτις σάββατα καλεῖται, *For on every seventh day, which is called the Sabbath*; and (ibid.): Τὴν ἑβδόμην ἡμέραν σάββατα καλοῦμεν, *The seventh day we call the Sabbath.* Philo, speaking of the confusion of languages, gives the same explanation: Ἑβδόμην οἱ Ἑβραῖοι σάββατα καλοῦσι, *The seventh* (day) *the Hebrews call the Sabbath.*" Such is the doctrine of Relandus, whence it is plain—*a*) that the Semitic word *Sabbath* is employed for the seventh day of the week, for festival days, for weeks, and for years;—*b*) that in the New Testament it is indicated by the word σαββάτων, and that ὀψὲ σαββάτων has the same meaning as ὀψὲ σαββάτου;—*c*) that the expression μία σαββάτων is equivalent to חד בשבא, *The first day in the week*, i. e. in such a construction it denotes a *week*, and stands therefore for μία σαββάτου;—*d*) that σάββατα by Philo and Flavius is used as a *singular* noun.

84.—This doctrine is confirmed by the testimony of Dr. John George Rosenmüller. In his commentary on Matt. (xxviii. 1.), he says: "The words, Ὀψὲ δὲ σαϐϐάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαϐϐάτων, are to be rendered: *But after the Sabbath, when it began to dawn towards the first day of the week:* that is, Ὀψὲ σαϐϐάτων should be translated *after the Sabbath; when the Sabbath was past;* or, *at the end of the Sabbath*, as St. Mark (xvi. 1.) expresses it in exact terms: Διαγενομένου τοῦ σαϐϐάτου, where the Sabbath day is to be taken in connection with the following night. Thucydides employs a similar expression (lib. iv. chap. 93.): Τῆς ἡμέρας ὀψὲ ἦν, *It was late in the day; at the end of the day;* and Plutarch: Ὀψὲ τῶν βασιλέως χρόνων, *At the end of the King's reign;* also Philostratus: Ὀψὲ τῶν τρωϊκῶν, *After the*

βατα hoc commate duplici significatione sumitur. Nam initio commatis *σάββατα* est ipsum *Sabbatum;* sed in sequentibus est *hebdomas.* Proinde verba *Τῇ* (*ἡμέρᾳ*) *ἐπιφωσκούσῃ εἰς μίαν σαββάτων*, pro *'Εν μία σαββάτων*, vertenda sunt: *die illucescente,* sive *oriente primo die hebdomadis.* Nam *μία σαββάτων* est *primus hebdomadis dies; μία* vero ex Hebraico אחד dicitur pro *πρώτη*, et *σάββατα* pro *tota hebdomada* in sacris litteris sumi, tritius est, quam ut exemplis sit confirmandum. *'Επιφώσκειν*, etsi proprie de sideribus, jubar emittere incipientibus, dicitur, tamen de die quoque illucescente sæpe usurpatur. Igitur *'Η ἐπιφώσκουσα* (*ἡμέρα*) est *ipsum diluculum,* nuntius diei. Unde apparet, Matthæum neque secum, neque cum reliquis Evangelistis pugnare." Hactenus Rosenm. Quibus constat,—*a*) *σαββάτων* Matth. æquivalere *σαββάτου* Marc.,—*b*) *σάββατα* significare *Sabbatum,*—*c*) *μία σαββάτων* denotare *primam diem hebdomadis,*—*d*) hocque ipsum esse *tritius,* quam ut *exemplis* sit confirmandum.

85.—Idem confirmatur auctoritate Jo. Maldonati, S. J., qui locum citatum Matth. commentans, relate ad verba *ὀψὲ δὲ σαββάτων*, ait: "Admonuit Gregorius Nyssenus, homo et lingua et natione Græcus, hanc phrasim apud Græcos proprie significare: *Transacto jam Sabbato, longo intervallo,* sic enim Græcos loqui solere: *'Οψὲ τοῦ καιροῦ παραγέγονας, Serius, quam pro opportuno tempore, venisti,* et *'Οψὲ τῆς ὥρας, Transacta longe hora,* et *'Οψὲ τῆς*

Trojan war. The word σαββάτων has a double sense in the above text; for in the first part σάββατα refers to the Sabbath day, whereas in the latter it means a *week.* Wherefore the words, Τῇ (ἡμέρᾳ) ἐπιφωσκούσῃ εἰς μίαν σαββάτων, for Ἐν μία σαββάτων, are to be rendered, *At the dawn of the first day,* or, *at the break of the first day of the week;* for μία σαββάτων is *the first day of the week,* since μία from the Hebrew אחד is used for πρώτη, and the use of σάββατα for the whole week is too common in Holy Writ to need confirmation from examples. The term, Ἐπιφώσκειν, though properly applied to the stars when they began to shed their light, is however frequently employed to denote the dawn of day. Therefore Ἡ ἐπιφώσκουση (ἡμέρα) is *the dawn of day; the herald of day.* It is plain then, that St. Matthew contradicts neither himself nor any of the Evangelists." Thus far Rosenmüller, from whose proofs it is plain—*a*) that the word σαββάτων found in St. Matthew, corresponds to σαββάτου of St. Mark,—*b*) that σάββατα means the *Sabbath day,*—*c*) that μία σαββάτων is *the first day of the week,*—*d*) that further experimental proofs of this common signification would be useless.

85.—In further confirmation of our argument we may quote from John Maldonato, S. J., who, in his comments on the above passage from St. Matthew, thus speaks of the words Ὀψὲ δὲ σαββάτων: "St. Gregory of Nyssa, a Greek by language and by birth, reminds us that this phrase among the Greeks, properly means, *The Sabbath being long passed;* for the Greeks commonly say: Ὀψὲ τοῦ καιροῦ παραγέγονας, *You have come later than you should have come;* and Ὀψὲ τῆς ὥρας, *The hour being long*

χρείας, *Longe serius, quam opus erat.*" Relate autem ad alia verba: εἰς μίαν τῶν σαββάτων, addit: "Porro *unam Sabbati* pro *prima Sabbati,* Hebræorum idiomate, dictum esse, *tam est vulgare,* ut difficiliora spectantem indicare pigeat." Quod dictum est de μία σαββάτων, quod legitur apud Matth. (loc. cit.), est applicandum tribus reliquis locis supra citatis; eamdem enim phrasim præseferunt. Quinque ergo loca a cl. adversario objecta, ita sunt necessario intelligenda, ut in primo, σαββάτων significet *diem Sabbati,* in reliquis *hebdomadam,* quæ septem constat diebus. Jam age, in versione Anglica ita fuerunt reddita ea loca. Ergo illi traductores *veram versionem* dederunt et non *proprias interpretationes.*

86.—Denique, et hoc peremptorium erit cl. adversario. Lingua Syriaca diversas voces adhibet ad significandum Sabbatum et hebdomadam: pro die quietis utitur voce SCHaBTOA (27.), pro hebdomada autem SCHaBOA (28.); quorum forma pluralis communis est SCHaBeA (29.). Jam vero σαββάτων, quod primo loco occurrit apud Matth. (l. c.), Syriace redditur SCHaBTOA, reliqua vero redduntur SCHaBOA. Addatur hanc distinctionem observari quoque ab interprete Persico et Æthiopico. Ergo adfuerunt rationes, cur traductores Anglicæ versionis dicto supra modo præfata loca reddidere. En allata loca cum versionibus Syriaca, Persica, Æthiopica et Anglica comparata: Matth. (xxviii. 1.): Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων;

passed; and Ὀψὲ τῆς χρείας, *Much later than should have been.*" Of the word, Εἰς μίαν τῶν σαββάτων, he adds: "Moreover the use of *one day of the Sabbath* for *the first day of the Sabbath* is so frequent in the Hebrew tongue, that it would tire an inquirer to find any other meaning." What has been said about the expression μία σαββάτων, found in St. Matthew, in the place indicated, should be applied to the other three passages cited above, as they contain the same phrase. Therefore, the five passages objected by our learned opponent, must necessarily be understood in such a way, that in the first one σαββάτων must be taken for *the day of the Sabbath,* and in the others for *a week* of seven days. Now, these same passages are thus rendered in the English version. Hence we must conclude that the translators have given the *true translation* and not an interpretation of *their interpretations.*

86.—Lastly, the following argument cannot but carry conviction to our learned opponent. The Syriac has different words to express the Sabbath and the week; for the day of rest it uses the word SCHABTOA (27.), for the week, SCHABOA (28.), the plural of both being SCHABEA (29.). Now, the first σαββάτων in St. Matt. (l. c.) is rendered in Syriac by SCHABTOA, the others by SCHABOA. Besides, this same distinction is observed by the Persian and Ethiopian interpreters. Hence we see, that the English translators had solid reasons for rendering, as they did, the passages in controversy. Let us now compare the Greek text with the Syriac, Persian, Ethiopian and English translations, in order to make the matter apparent. Matt. (xxviii. 1.): Ὀψὲ δὲ σαββάτων τῇ ἐπιφωσ-

Syr.: *In vespera autem in Sabbato*, SCHABTOA (30.), *quum illucesceret prima in hebdomada*, SCHABOA (30.); Pers.: *Nocte autem Sabbati*, SCHANBEH (31.), *cujus dies crastina prima feria esset*, JEKSCHANBEH (31.); Æthiop.: *Et vespere Sabbati ad exortum primi* (32.); Angl.: *In the end of the Sabbath, as it began to dawn toward the first day of the week.* Marc. (xvi. 2.): *Καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων;* Syr.: *In matutino autem in prima in hebdomada*, SCHABOA (33.); Pers.: *Et in matutino feriæ primæ*, JEKSCHANBEH (34.); Æthiop.: *Et abierunt, et manicaverunt valde, veniendo ad sepulcrum primo Sabbati* (35.); Angl.: *And very early in the morning the first day of the week.* Luke (xxiv. 1.): *Τῇ δὲ μιᾷ τῶν σαββάτων;* Syr.: *In uno in hebdomada autem in matutino*, SCHABOA (36.); Pers.: *Et in matutino feriæ primæ*, JEKSCHANBEH (37.); Æthiop.: *Et in primo Sabbati diluculo* (38.); Angl.: *Now upon the first day of the week.* Jo. (xx. 1.): *Τῇ δὲ μιᾷ τῶν σαββάτων;* Syr.: *In uno in hebdomada autem*, SCHABOA (39.); Pers.: *Et in matutino feriæ primæ*, JEKSCHANBEH (40.); Æthiop.: *Et in primo Sabbati mane, quum adhuc tenebræ essent* (41.); Angl.: *The first day of the week.*

89.—Et sic responsio datur ad id quoque, quod cl. adversarius apponit: "Quid! non est discrimen Græce inter unum Sabbatum et plura Sabbata, inter unum Sabbatum et hebdomadam, inter plura Sabbata et hebdomadam . . . . ?" Est etenim; nam relate ad loca nuper expensa, *μία σαββάτων* et *μία τῶν σαββάτων* unice significant *hebdomadæ primam diem*, *σαββάτων* vero *diem Sabbati;*

χούσῃ εἰς μίαν σαββάτων; Syriac: *In vespera autem in Sabbato,* SCHABTOA (30.), *quum illucesceret prima in hebdomada,* SCHABOA (30.); Persian: *Nocte autem Sabbati,* SCHANBEH (31), *cujus dies crastina prima feria esset,* JEKSCHANBEH (31.); Ethiopian: *Et vespere Sabbati ad exortum primi* (32.); English: *In the end of the Sabbath, as it began to dawn toward the first day of the week.* Mark (xvi. 2.): *Καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων*; Syriac: *In matutino autem in prima in hebdomada,* SCHABOA (33.); Persian: *Et in matutino feriæ primæ,* JEKSCHANBEH (34.); Ethiopian: *Et abierunt, et manicaverunt valde, veniendo ad sepulcrum primo Sabbati* (35.); English: *And very early in the morning the first day of the week.* Luke (xxiv. 1.): *Τῇ δὲ μιᾷ τῶν σαββάτων*; Syriac: *In uno in hebdomada autem in matutino,* SCHABOA (36.); Persian: *Et in matutino feriæ primæ,* JEKSCHANBEH (37.); Ethiopian: *Et in primo Sabbati diluculo* (38.); English: *Now upon the first day of the week.* John (xx. 1.); *Τῇ δὲ μιᾷ τῶν σαββάτων*; Syriac: *In uno in hebdomada autem,* SCHABOA (39.); Persian: *Et in matutino feriæ primæ,* JEKSCHANBEH (40.); Ethiopian: *Et in primo Sabbati mane, quum adhuc tenebræ essent* (41.); English: *The first day of the week.*

89.—And this also will serve as an answer to that remonstrance of our learned opponent: "What! is there not in Greek a difference between one Sabbath and several Sabbaths, between a Sabbath and a week, between several Sabbaths and a week . . . ?" There is surely; for in the examples we have been examining, *μία σαββάτων* and *μία τῶν σαββάτων* signify only *the first day of the week,* and *σαββάτων*, *the Sabbath day,* and denoting therefore

unum dico et *singularem;* desinentia enim ων, hisce nominibus, est pro Hebraica sive Chaldaica ןו, hinc singularis et indeclinabilis. Quod vero nomen *Sabbatum* Græce, præter formam *Hellenicam* declinabilem, alteram possideat *Chaldaicam* indeclinabilem, admittitur et ab Erasmo Schmidio, qui in Concordantiis Græcis N. T., cura Gulielmi Greenfield denuo editis Londini, anno 1829. illud exhibet sub duplici forma, sic: *σαββατον, σαββατων.*

90.—Quod ad reliqua testimonia vero ab advers. proposita, sufficit ea comparare cum versione Syriaca; et apparebit eisdem etiam esse applicandam, quam supra ostendi, distinctionem. Loca sunt hæc: Marc. (xvi. 9.): *Πρωὶ πρώτῃ σαββάτου;* Syr.: *Diluculo autem in una in hebdomada,* SCHABOA (42.); Angl.: *Now when Jesus was risen early the first day of the week.* Luc. (xviii. 12.): *Νηστεύω δὶς τοῦ σαββάτου;* Syr.: *Sed jejuno bis in hebdomada,* SCHABTOA (43.), et non SCHABOA, propter conjunctionem cum verbo ZOAEM (43.); Angl.: *I fast twice in the week.* Act. (xx. 7.): *'Εν δὲ τῇ μιᾷ τῶν σαββάτων;* Syr.: *Primo autem die in hebdomada,* SCHABOA (44.); Angl.: *And upon the first day of the week.* 1. Cor. (xvi.2.): *Κατὰ μίαν σαββάτων;* Syr.: *Qualibet prima die in hebdomada,* SCHABOA (45.); Angl.: *Upon the first day of the week.*

II.

91.—Per se difficultates cl. adversarii supra (81.) expositæ, totam amiserunt vim, demonstrata falsitate duorum illorum *Sab-*

one single day; for the termination *ων* of these words, stands for the Hebrew and Chaldaic ןו, and hence is *singular* and indeclinable. We maintain, therefore, that the word *Sabbath* in Greek has two forms: one *Hellenic* and declinable, and the other *Chaldaic* and indeclinable. This is admitted also by the learned Erasmus Schmid, who in his Greek Concordance of the New Testament, reëdited by William Greenfield in London in the year 1829, gives the controverted word thus, under its two-fold form: *σαββατον*, *σαββατων*.

90.—As to the other passages mentioned by our learned opponent, it will suffice to compare them with the Syriac version to see that in them also the distinction, which we have indicated, is to be applied. The following are the passages. Mark (xvi. 9.): *Πρωὶ πρώτῃ σαββάτου;* Syriac: *Diluculo autem in uno in hebdomada,* SCHaBOA (42.); English: *Now when Jesus was risen early the first day of the week.* Luke (xviii. 12.): *Νηστεύω δὶς τοῦ σαββάτου;* Syriac: *Sed jejuno bis in hebdomada,* SCHaBTOA (43.), and not SCHaBOA, on account of the conjunction with the verb ZOAeM (43.); English: *I fast twice in the week.* Acts (xx. 7.): *Ἐν δὲ τῇ μιᾷ τῶν σαββάτων;* Syriac: *Primo autem die in hebdomada,* SCHaBOA (44.); English: *And upon the first day of the week.* 1. Cor. (xvi. 2.): *σαββάτων;* Syriac: *Qualibet prima die in hebdomada, Κατὰ μίαν* SCHaBOA (45.): English: *Upon the first day of the week.*

II.

91.—Now that the falsity of the two *Sabbaths* invented by Dr. Watson has been made evident, the before mentioned (81.)

batorum ab eo inventorum; iis enim tamquam fundamento innitebantur: tamen, ne quid sit, cui non directe satisfactum esse videatur, aliquid et de his dicere me non pigebit. Itaque quoad primam: Si Christus uno Sabbato mansit in sepulcro, quomodo conveniunt quæ Lucas (xxiii. 54—56.) et Marcus (xvi. 1.) narrant? Hoc pacto: Dum Christus sepeliebatur, die Veneris, *erat ibi Maria Magdalene, et altera Maria sedentes contra sepulcrum* (Matth xxvii. 61.), *et aspiciebant ubi poneretur* (Marc. xv. 47.), sed et aliæ cum his Luc. (xxiii. 55.). *Et revertentes paraverunt aromata et unguenta. Et Sabbato quidem siluerunt secundum mandatum* (Luc. ib. 56.). *Vespere autem Sabbati, quæ lucescit in prima Sabbati,* (Matth. xxviii. 1.); scilicet, *et cum transisset Sabbatum* (Marc. xvi. 1.); id est, postridie mortis Christi post solis occasum, *Maria Magdalene, et Maria Jacobi et Salome emerunt* (alia) *aromata, ut venientes ungerent Jesum* (Marc. ibid.); et revera, *venit Maria Magdalene et altera Maria videre sepulcrum* (Matth. ibid.). Cf. Jo. Georg. Rosenmüllerum in locc. citt.

92.—Alia difficultas erat. Si Christus cruci fixus fuisset die Veneris, dies sequens septima dies hebdomadis non appellaretur *magnus dies.* Huic dico: dantur rationes, cur Judæi illum diem Sabbati insigniorem ceteris fecerunt. Hæ vero sunt—*a*) ipsa Sabbati religio—*b*) quod in eum diem secunda dies Azymorum

objections of his to which they served as a foundation, must naturally fall to the ground. Still, lest there should be any point to which it might seem that a direct answer has not been given, we are not loth to speak of these also. The first objection then is this. If Christ remained one Sabbath in the tomb, how do the narrations of Luke (xxiii. 54—56.) and Mark (xvi. 1.) agree? In this way. Whilst they were burying Christ, on Friday, *there was Mary Magdalen, and the other Mary sitting over against the sepulchre* (Matt. xxvii. 61.), *and they beheld where he was laid* (Mark xv. 47.). Nor were they alone, but, as it appears from Luke (xxiii. 55.), there were other women along with them. *And returning they prepared spices and ointments: and on the Sabbath-day they rested according to the commandment* (Luke ibid. 56.). *And in the end of the Sabbath when it began to dawn towards the first day of the week,* (Matt. xxviii. 1.); namely, *and when the Sabbath was past* (Mark xvi. 1.); that is, on the day after Christ's death, after sunset, *Mary Magdalen and Mary* the mother *of James and Salome bought* other *sweet spices, that coming they might anoint Jesus* (Mark ibid.); and in fact *came Mary Magdalen and the other Mary to see the sepulchre* (Matt. ibid.). See Jno. Geo. Rosenmüller, on the passages cited.

92.—The second objection ran thus: If Christ had been crucified on Friday, the following day, the seventh day of the week, would not have been called *the great day*. To this we answer: there are reasons why the Jews considered that Sabbath-day more notable than the rest: and the reasons are these:—*a*) the religious observance of the Sabbath—*b*) it was on that day, that the sec-

incurreret, adeoque frequentioribus sacrificiis ac cæremoniis idem ille celebraretur—*c*) dies iste unus erat e septem, quorum spatio integrum solemne *Azymorum* comprehendebatur, et quorum singuli, si vacationem esumque agni et victimarum excipias, iisdem ipsis religionibus agebantur, quibus primus et postremus (Num. (xxviii. 24., coll. 18—23, 25.)—*d*) alter erat duorum dierum, quibus victimæ prima die oblatæ comedebantur—*e*) plura, quam ceteris omnibus Azymorum diebus, sacra fiebant (ibid. 9—14.)—*f*) numerari incipiebant ab eo die septem hebdomadæ, quæ integræ intercedere debebant inter diem primum Azymorum et Pentecosten (Lev. xxiii. 15. 16., Deut. xvi. 9. 10.)—*g*) Sabbatum erat primum e septem, quæ in id temporis spatium incidebant, atque adeo illud, quod Sabbatum *Δευτεροπρώτον*, *secundo primum* Luc. (vi. 1.) dici solebat; ita enim vocatum fuit Sabbatum primæ illarum hebdomadarum, quæ a secunda die Azymorum ad diem numerantur, qui erat pridie Pentecostes, proinde quod est *Πρῶτον ἀπὸ τῆς δευτέρας τοῦ πάσχα.* Hisce igitur rationibus illud Sabbatum a Judæis *magnum* adpellatum fuit.

93.—Postrema difficultas sic se habet: Christus prædixit, Matth. (xii. 40.) se futurum tribus integris diebus in sepulcro. Ergo nisi mortuus fuisset die Mercurii, non fuissent tres integri dies sepulturæ, ac proinde Ejus prophetia fuisset falsa. Huic difficultati jam responsum est (1—32.), ubi ostendi, phrasi illa *tribus diebus et tribus noctibus*, Christum intendisse *triduum ordina-*

ond day of Azyms fell, and so it was celebrated with more numerous sacrifices and ceremonies—*c*) it was one of the seven days constituting the entire solemnity of Azyms, each of which, if we except the cessation from labor, and the eating of the lamb and victims, was spent in the same religious rites as the first and the last, (Num. xxviii. 24., coll. 18—23, 25.)—*d*) it was one of the two days, on which it was customary to eat the victims which had been offered on the first day—*e*) a greater number of sacred ceremonies were performed on that day than on any of the other days of Azyms, (ibid. 9—14.)—*f*) it was from that day that began the reckoning of the seven weeks, all of which had to intervene between the first day of Azyms and Pentecost, (Lev. xxiii. 15. 16. and Deut. xvi. 9. 10.)—*g*) it was the first of seven Sabbaths which fell within that period; and so it was usually called by the name of *Δευτεροπρῶτον*, *secundo primum*, the *second first* Sabbath. This was the way of designating the Sabbath of the first of these weeks, which were numbered from the second day of Azyms to the day before Pentecost, being consequently *Πρῶτον ἀπὸ τῆς δευτέρας τοῦ πάσχα*. For these reasons, therefore, it was called by the Jews the *great* Sabbath-day.

93.—We now come to the last objection. We read in Matt. (xii. 40.) that Christ predicted that he would be three entire days in the grave. Therefore, unless He had died on Wednesday, He would not have been three entire days buried, and so His prediction would be false. An answer to this objection was given above (1—32.), where we showed that Christ intended by the phrase *three days and three nights*, a period of three days understood

rio modo sumendum. Ergo prophetia fuit vera, licet non integris tribus diebus Christus manserit in sepulcro. Repeto autem hoc loci, quæ ibidem dicta sunt tum directe, tum *ad hominem* in hypothesi, quod illa verba respicerent tempus sepulturæ.

94.—Supersunt difficultates binæ hic solvendæ, non tamen a Domino Watson objectæ. Prima est: Judæi festis diebus ab omni opere tam scrupulose abstinebant, ut continua duo festa ab illis observari non possent absque gravi incommodo. Hodie sane festum Azymorum immediate ante Sabbatum, vel immediate post nunquam servant. Non est tamen, quod quis putet illos aperte Legi refragari. Nam Pascha suo tempore celebrant. Sed in calendariis suis Neomenias ita disponunt, ut festi dies cum Sabbato nunquam continui sint. Atque ut vitent hoc incommodum, canones quosdam habent de suis festis, quos accurate observant, quale illud de *Paschate:* לעולם לא בד״ו פסח, *Nunquam Badu Pascha:* id est, Pascha nunquam incidat in secundam, quartam aut sextam feriam. Sed respondetur, quod hi canones Christi tempore nondum erant in usu. Quin Talmudici libri, qui quinto demum post Christum sæculo absoluti sunt, passim meminere festorum, quæ *Sabbato* continua sunt. Ut in Succa (cap. 1.): זים טוב סמיך לשבתבין לפניה בין לאחריה, *Festum Sabbato conjunctum, sive præcedat, aut subsequatur.* Et in Betsa (cap. 1.): יום טוב שחל להיות

in its *ordinary acceptation.* Therefore the prophecy was true, although Christ did not remain in the sepulchre three entire days. We repeat, however, in this place, what was before said, as well by way of direct argument, as by way of argument *ad hominem*, in the supposition that the words in question referred to the period of His stay in the tomb.

94.—Two objections, not advanced however by Dr. Watson, remain to be solved. The first is as follows: The Jews so scrupulously abstained from all work on festivals, as to be unable to observe two such days coming in succession without serious inconvenience. At present, it is true, they never keep the feast of Azyms, immediately before, or immediately after the Sabbath. Still, one must not suppose that by so doing, they openly violate the Law; for they celebrate the Pasch at the prescribed time. But in their calendar they so regulate the feasts by the *new moon* that the festival days never immediately join the Sabbath. And to avoid this inconvenience they have established certain rules with regard to their feasts, which they follow accurately; for instance, this one concerning the *Pasch:* לעולם לא בד״ו פסח, *Nunquam Badu Pascha*, that is, the Pasch should never fall on Monday, Wednesday or Friday. We answer, that these canons had not yet come into use at the time of Christ. Nay, the Talmud, which was completed only in the fifth century after Christ, here and there makes mention of feasts, which immediately join the Sabbath. Thus in Succa (chap. i.): יום טוב סמיך לשבתבין לפניה בין לאחריה, *A feast adjoining the Sabbath, whether it precede or follow;* in Betsa (chap. i.): יום טוב שחל להיות אחר שבת,

אחר שבת, *Festum, quod post Sabbatum incidit.* Et in Chagiga (cap. ii.): עצרה שחל להיות בערב שבת, *Festum, quod in Sabbati parasceven incidit.* Vere itaque Aben Ezra in Lev. (xxiii. 4.) ait: במשנה גם בתלמוד ראיים שהיה פסח בבו"ו, *Tam ex Mischna, quam ex Talmude probatur Pascha in secundam, quartam et sextam feriam quandoque incidisse.* Ita apud *Τεσσαρεσκαιδεκατίταις*, qui *Pascha* celebrabant iisdem diebus, quibus Judæi, *Pascha* in quamlibet hebdomadis diem incidebat, nulla excepta. Philastrius, in Hæresi de festo Paschatis, expresse hoc dicit: "Diem non Dominicam semper custodiunt Paschæ, sed secunda, aut tertia, aut quarta, aut quinta, aut sexta die celebrant" Itaque Judæi tum temporis Neomenias nondum loco suo moverant, ne *Paschale* festum cum *Sabbato* continuum esset.

95.—Altera et ultima difficultas sumitur a *Pentecoste*, quam omnis Christianitas a remotissima antiquitate credidit anno Passionis Christi in Dominicam incidisse. Ergo primus Azymorum dies fuit *Sabbatum* non dies *Veneris.* Argumento a Pentecoste ducto oppono aliud desumtum a *Dominica in Ramis.* Sunt verba Jo. (xii. 1. et 12. 13.): *Jesus ergo ante sex dies Paschæ venit Bethaniam. . . . In crastinum autem turba multa, quæ venerat ad diem festum, cum audisset quia venit Jesus Jerosolymam: acceperunt ramos palmarum, et processerunt obviam ei, et clamabant: Ho-*

A feast which occurs just after the Sabbath; and in Chagiga (chap. ii.): עצרה שחל להיות בערב שבת, *A feast which falls on the Parasceve of the Sabbath.* It is with justice then, that Aben Ezra, writing on Leviticus (chap. xxiii. 4.) says: במשנה גם בתלמוד ראיים שהיה פסח בגד״ו, *It is proved, as well from Mischna, as from the Talmud, that the Pasch sometimes fell on Monday, Wednesday or Friday.* So also the *Τεσσαρεσκαιδεκατῖται*, who used to celebrate the *Pasch* on the same days as the Jews, celebrated that feast on any day of the week without exception. And Philastrius (in his work on the Heresy concerning the festival of the Pasch), expressly says: "They always keep the *Pasch*, not on a Sunday, but on Monday, Tuesday, Wednesday, Thursday or Friday." Therefore the Jews of that time had not as yet changed the order of the feast of the *new moon* to prevent the Pasch falling on a day next to the Sabbath.

95.—The second and last objection is taken from the feast of *Pentecost*, which, in the year of Christ's Passion, according to the belief of all Christendom from the remotest antiquity, occurred on *Sunday*. Therefore, the first day of Azyms fell on *Saturday* and not on *Friday*. We can adduce, by way of an offset to the argument drawn from Pentecost another one taken from the festival of *Palm Sunday*, and for this purpose we cite the words of John (xii. 1. and 12. 13.): *Jesus therefore six days before the Pasch came to Bethania .... And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried: Hosanna,*

sanna, benedictus qui venit in nomine Domini, rex Israel. Post solis occasum diei Sabbati Christus venit Bethaniam, ideoque jam ingresso, more Hebræorum, die Dominica ; horis diurnis *ejusdem diei*, vel si computetur, more Romanorum, a noctis medio, uti fecit Jo., *in crastinum*, exceperunt eum Jerosolymitæ cum palmis. Sed hic fuit *sextus dies* ante Pascha ; festum ergo illud die *Veneris*, non *Sabbati*, celebratum fuit ; *sextus* enim *dies* incipiendo a *Dominica* non est *Sabbatum*, sed *dies Veneris*. Cf. Patritii, op. citat. (lib. III., diss. xlix.).

III.

96.—Cum semel demonstrarim Christum die Veneris mortuum fuisse ; a reliquis, quæ cl. adversarius pro sua tuenda sententia tam affabre coarcevavit, ut non magni momenti, facile, breviterque me expediam. Sunt autem, quæ—*a*) horam respiciunt, qua Christus mortuus fuerit, et qua sepultus (n. 11.), quæ—*b*) asserunt Christum verbis apud Matth. (xii. 40.) dies τῶν XII, intendisse, horarum (n. 12.), quæ—*c*) horam indicant, qua Christus resurrexit (n. 13.), quæ—*d*) *indicant tantum testimonium* apud Luc. (xxiv. 21.), quia cl. Watson ait : *I have not room to say more* (n. 14.), quæ—*e*) theoriam aliquam exhibent de Sabbatis (n. 15.). Jam vero relate ad horam mortis Christi convenio prorsus cum Domino Watson ;

blessed is he that cometh in the name of the Lord, the King of Israel. Christ came to Bethania on the Sabbath after sunset, and hence, according to the computation of the Hebrews, after the Sunday had begun. During the diurnal hours *of the same day*, or, if we compute after the manner of the Romans, from the middle of the night, as St. John did, *on the next day*, the people of Jerusalem received him with palm branches. Now this was the *sixth day* before the Pasch; therefore that feast was celebrated on *Friday*, not on *Saturday;* for the *sixth day* beginning from *Sunday* is not *Saturday* but *Friday*. See Patrizi, quoted before (book III. dissert. xlix.).

III.

96.—Now that we have made it evident that Christ's death took place on Friday, we will show in a few words how easily the other less noteworthy arguments, which our learned opponent has so dexterously thrown together, in support of his position, may be set aside. The following is the bearing of his arguments. *a*) They regard the hour at which Christ died, and that at which He was buried (n. 11.);—*b*) they assert that Christ intended by the words narrated by Matt. (xii. 40.) days of twelve hours (n. 12.);—*c*) they mark the hour when Christ arose (n. 13.);—*d*) they *only indicate the text* of Luke (xxiv. 21.), as Dr. Watson adds: *I have not room to say more* (n. 14.);—*e*) they lay down a theory about the Sabbaths (n. 15.). Now, relatively to the hour of Christ's death we agree perfectly with our learned opponent;

quoad verborum Christi significationem (Matth. xii. 40.) jam respondi (1—32.); testimonium apud Luc. (xxiv. 21.) adsumo exponendum ultimo loco. Superest proinde videre, quid sit sentiendum de *horis sepulturæ* et *resurrectionis* Christi, nec non de theoria illa *Sabbatorum.*

97.—Quod attinet itaque ad *horam sepulturæ Christi,* cl. adverrius ait: "Christus sepultus fuit exacte quando Sabbatum apparebat, quia legitur apud Luc. (xxiii. 54.): *Et Sabbatum illucescebat.*" Ad hoc dico: testimonium adlatum non probat id, propter quod fuit adductum; etenim—*a*) verbum Græcum ἐπέφωσκε eo loco non denotat Sabbatum jam ingressum, sed jam ingressurum; ac proinde adhuc includit aliquam partem diei Veneris. Sane, ita intellexerunt hunc locum Jo. Georgius Rosenmüllerus, reddens Græcum: *Καὶ σάββατον ἐπέφωσκε* in: *Et Sabbatum jam proxime aderat,* et Jo. Maldonato, qui commentans cit. loc. *Sabbatum illucescebat,* ait, æquivalere *Sabbatum appropinquabat.* Præterea, mulieres post sepulturam Christi (ibid. 56.), *revertentes paraverunt aromata et unguenta.* Sed hoc illicitum fuisset agere, si Sabbatum jam fuisset. Ergo dicendum, quod dum hæc agerent nondum ingressum erat Sabbatum; consequenter multo minus Sabbatum erat quando sepultus fuit Christus. Sed tertio, quidquid de his sit, Lucas certe studiosissime observat in suis scriptis ordinem temporis. Jam

As to the meaning of Christ's words in Matt. (xii 40.), our answer may be seen (1—32.); the text of Luke (xxiv. 21.) we propose to explain after the other objections are disposed of. It remains then for us to investigate the hours of Christ's stay in the tomb and the precise time of resurrection, as also the theory of the *Sabbaths.*

97.—As regards *the hour of the burial,* Dr. Watson says: "Christ was buried precisely when the Sabbath was appearing, because we read in Luke (xxiii. 54.): *And the Sabbath drew near.*" To this we answer that the text fails to prove the proposition; for—*a*) the Greek word ἐπέφωσκε, in this passage, does not denote that the Sabbath was already begun, but that it was then about to begin, including consequently some part of Friday. And so, in truth, has John George Rosenmüller rendered this passage, translating the Greek: *Καὶ σάββατον ἐπέφωσκε* by: ***And the Sabbath was already near at hand.*** Such also is the rendering of John Maldonato, who in his commentary on this text says, that the phrase, *the Sabbath drew near,* is equivalent to this other, *the Sabbath was approaching.*—*b*) The women, after Christ's interment (ib. 56), *returning prepared spices and ointments.* Such an action however would have been unlawful, had it been already the Sabbath. Hence we must conclude, that while they were thus occupied the Sabbath was not yet begun, and much less reasonably could it be said to have begun at the time when Christ was entombed.—*c*) But however this may be, it is certain that Luke in his writings most studiously observes the chronological order of events. Now the words in question succeed the narration

vero, adlata verba sunt post descriptionem sepulturæ; hujusque rei potest esse ratio, quia ipse voluit indicare non tempus, quo actio sepeliendi Christum incepit, sed quo completa fuit. Sed ut probarent quod cl. adversarius intendit, certissime constare deberet imprimis, ea indicare tempus ipsum, quo Christus cœperit sepeliri.

98.—Nunc de *hora resurrectionis*. Tenet Dominus Watson, Christum resurrexisse adamussim finito die Sabbati. Ejus probatio sic procedit: "Apud Matth. (xxviii. 1—6.) legitur: *Vespere autem Sabbati, quæ lucescit in prima Sabbati venit Maria Magdalene et altera Maria, videre sepulcrum. . . . Angelus dixit mulieribus: Non est hic, surrexit enim, sicut dixit.* Ergo ad adventum mulierum Christus jam resurrexerat. Sed mulieres adamussim finito die Sabbati venerant ad sepulcrum. Igitur dicendum, quod adamussim finito die Sabbati Christus resurrexit." Quod mulieres adamussim finito die Sabbati iverint ad sepulcrum, probat quia in textu Græco legitur ὀψέ, quo indicantur juxta ipsum tres priores horæ noctis.—Diversimode sane possem huic respondere difficultati, sed fortiter timens ne sim aliis tædio, breviter dico: si ὀψέ, indivisibilis esset, tota argumentatio vera procederet; etenim in tali casu, momentum præcedens ὀφέ, quum pertineret ad diem præcedentem, si ὀψέ jam Christus resurrexerat, procul dubio resurrectio esset adscribenda occasui diei Sabbati. Sed ὀψέ, juxta ipsum advers, constat tribus horis, ergo ultima consequentia non

of the burial, and the reason of this may be, that he wished to indicate not the time at which the action of burying Christ began, but the hour at which it was finished. In order, however, to prove what our learned opponent intended, they should indicate the time when Christ's interment began.

98.—Now about *the hour of the resurrection.* Dr. Watson holds that Christ rose precisely on the ending of the Sabbath, and his proof runs thus: "We read in Matt. (xxviii. 1—6.): *And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. . . . . The angel answering said to the women, He is not here; for he is risen, as he said.* Therefore, at the arrival of the women, Christ had already risen. Now as the women came exactly after the close of the Sabbath-day, we must infer that the same day was just ended when Christ arose." That the women went to the sepulchre exactly at the close of the Sabbath-day, he proves from the Greek text, where we find the word ὀψέ indicating, according to him, the first three hours of the night. This difficulty might be answered in various ways, but from an earnest desire to avoid being tiresome we will content ourselves with this brief response: If ὀψέ denoted an indivisible point of time, the whole argument would be correct; for in that case, the moment preceding the ὀψέ would belong to the day previous. Hence, if Christ had already risen at ὀψέ, without doubt the resurrection should be ascribed to the close of the Sabbath. But ὀψέ, from the admission of our learned opponent, denotes a period of three hours; and so the inference he draws is not

descendit legitime. Sane quum ὀψέ indicet tres priores horas noctis, mulieres venire potuerunt ad sepulcrum, vel prima, vel secunda, vel tertia hora; in loco citato enim nil est determinatum; ac proinde Christus potuit resurgere ante earum adventum, et tamen quando erat ὀψέ diei primæ hebdomadis. Ergo ex eo quod mulieres ὀψέ ierint ad sepulcrum, invenerintque Christum jam resurrexisse, non sequitur resurrectionem operatam fuisse adamussim finito die Sabbati. Et hoc, repeto, accipiendo adverbium ὀψέ prout adsumitur a cl. adversario; etenim de eo ipse aliter sentio, non tamen præstat id heic expendere.

99.—Tandem de Sabbatis Dominus Watson ait: "Judæi habebant circiter triginta Sabbata in anno addenda quinquaginta duobus proprie dictis. Num. (xxviii. 18. 25. 26., xxix. 1. 7. 12. 35.), Lev. (xxiii. 32., xxvi. 2. 34. 35. 43.). Hæc Sabbata erant mobilia; et tempore septem annorum incidebant in singulos dies hebdomadis: hinc quandoqne fuere duo Sabbata in eadem die, quemadmodum Matth. (xii· 1.): *In illo tempore abiit Jesus per sata Sabbato,* ubi Græce est τοῖς σάββασιν. Hæc habebantur dupliciter sancta." Itaque dico: quidquid sit de hac theoria Sabbatorum, illud unum est exploratissimum, non posse testimonio adlato Matthæi probari, fuisse aliquando duo Sabbata eodem die; licet enim ibi forma *Hellenica* nominis sit *pluralis, ad exprimendam,* ait

legitimate. And truly since ὀψέ, according to his interpretation, means the first three hours of the night, the women could have arrived at the sepulchre either at the first, or the second, or the third hour, seeing that in the text the hour is not particularized. Consequently Christ's resurrection could have taken place before their coming, and still be said to have happened ὀψέ, with regard to the first day of the week. From the fact, therefore, that the women are said to have gone to the sepulchre ὀψέ, and found Christ already arisen, it does not follow that He rose precisely at the close of the Sabbath. And this too, we repeat, reasoning from the meaning of the adverb ὀψέ as assumed by our learned opponent, a meaning which we do not consider correct. We do not, however, deem it necessary at present to furnish the reasons.

99.—Lastly, in reference to the Sabbaths, Dr. Watson says: "The Jews had about thirty Sabbaths in the year in addition to the fifty-two seventh-day Sabbaths. Num. (xxviii. 18, 25, 26, xxix. 1, 7, 12, 35); Lev. (xxiii. 32, xxvi. 2, 34, 35, 43.). These Sabbaths were movable, and within a period of seven years they fell on each day of the week. Hence there were sometimes two Sabbaths on the same day, as appears from Matt. (xii. 1.): *At that time Jesus went through the corn on the Sabbath-day,* where we have in Greek Τοῖς σάββασιν. These were regarded as doubly sacred." We answer, that whatever we may think of this theory of the Sabbaths, one thing is certain beyond all doubt, namely, that it cannot be proved from the above cited text of Matthew that two Sabbaths sometimes fall upon the same day; for although therein the *Greek* form of the noun is in the

Jo. Georg. Rosenmüller ad h. l. *diei septimi sanctitatem*, significatio tamen est *singularis*, uti manifestum fit, tum quia Syrus interpres, qui nosse apprime debuit vim illius vocis, eam reddiderit SCHABTOA (46.), quod est singulare; tum ex versiculo secundo ejusdem capitis, in quo idem dies ponitur in singulari *ἐν σαββάτῳ*, tum ex Luca (vi. 1.), ubi quum idem narretur ac in loco Matth., tamen substantivum Sabbatum ponitur in singulari *ἐν σαββάτῳ*.

plural to *signify the sanctity of the Sabbath-day,* as Jno. George Rosenmüller says on this text, the meaning is *singular,* and that for several reasons. First, the Syriac interpreter, whom we must suppose to have been perfectly acquainted with the force of that word, has rendered it by SCHABTOA (46.), which is in the singular number. Secondly, in verse the second of the same chapter, the same day is mentioned in the singular, ἐν σαββάτῳ. Thirdly, in Luke (vi. 1.), the same fact is narrated, as in the corresponding passage of Matthew, and the noun Sabbath is put in the singular ἐν σαββάτῳ.

CONCLUSIO.

100.—Hisce omnibus compositis, coronidis loco, ex pulvere illud attollere placet Lucæ testimonium, quod cl. adversarius, quia *spatium in suis ephemeridibus minime invenit*, paucis de eo dictis, oblivioni dedit; atque in eo veluti in tabula, singula indigitare, quæ præsenti hac disquisitione tacta fuere, capita.

101.—Jam age, quod ibi (xxiv. 13—23.) narratur, sic exponi potest: *Duo ex illis*, quibus Maria Magdalene et Joanna et Maria Jacobi et cæteræ nuntiaverant resurrectionem Christi, *ibant ipsa die in castellum nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularentur, et secum quærerent, et ipse Jesus approquinquans ibat cum illis, et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: De Jesu Nazareno, qui fuit vir propheta, et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et cruci fixerunt eum. Nos autem sperabamus, quia ipse esset redempturus Israel: et nunc super hæc omnia,* TERTIA DIES EST HODIE, *quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ* ANTE LUCEM *fuerunt ad monumentum, et non*

CONCLUSION.

100.—All this being established, as a fitting conclusion, we would raise from its unmerited obscurity, the text of St. Luke which our adversary, *because there was no room* in his paper, committed to oblivion, having barely touched upon it: we would therein, as in a picture, point out the leading heads of argument we have treated in this disquisition.

101.—What is there related (xxiv. 13—23.) may be thus set forth: *And behold two of them,* to whom Mary Magdalen and Joanna and Mary the mother of James, and the other women, had announced the resurrection of Christ, *went, the same day, to a town named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them, and he said to them: What are these discourses that you hold with one another as you walk and are sad? And the one of them, whose name was Cleophas, answering, said to him: Concerning Jesus of Nazareth, who was a prophet, and how our chief-priests and princes delivered him to be condemned to death and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this,* TO-DAY IS THE THIRD DAY *since these things were done. Yea, and certain women also of our company, affrighted us, who,* BEFORE IT WAS LIGHT, *were at the sepulchre,*

invento corpore ejus venerunt, dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere. Verba (vers. 21.): *Et nunc super hæc omnia,* TERTIA DIES EST HODIE, *quod hæc facta sunt,* in textu Græco sic se habent: Ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο, et sonant: *Sed et cum omnibus his, tertiam ipsam hanc diem* AGIT *hodie, ex quo hæc facta sunt;* et in versione Syriaca: *Et ecce tres dies, ex quibus hæc omnia facta sunt* (47.); ubi defectus verbi Græci ἄγει, apodicticum signum est, intellectum eum fuisse pro EST. Hoc posito, quod hic a Luca narratur, accidit, nemine contradicente, *prima die hebdomadæ;* estque: duos discipulos Jesu, Eidem jam resuscitato et minime agnito dixisse: *Tertia dies est hodie, quod hæc facta sunt,* scilicet quod Jesum Nazarenum *summi sacerdotes tradiderunt in damnationem mortis, et cruci fixerunt eum.* Ergo—*a*) Christus cruci fixus fuit die *Veneris.*—*b*) Pascha celebravit ineunte *eodem die,*—*c*) *Non integris tribus diebus* mansit mortuus. Consequenter—*d*) cruci fixus fuit prima die Azymorum; ac proinde—*e*) inter hanc Festivitatem et Paschalem nulla interesse potuit dies, sed—*f*) Pascha necessario fuit in fine diei XIV. mensis Nisanis, 17. Martii et—*g*) Azyma die XV. Nisanis, 18. Martii. Alterum quod discipuli illi Jesu dixerunt, est: *Sed et mulieres quædam, quæ* ANTE

and not finding the body, came, saying that they had also seen a vision of angels, who say that he is alive. The words (verse 21.): *And now besides all this,* TO-DAY IS THE THIRD DAY *since these things were done,* in the Greek text read as follows: *Ἀλλα γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο,* and literally signify: *But besides all these things, to-day ushers in the third day from the time these things were done;* and in the Syriac version: *Et ecce tres dies, ex quibus hæc omnia facta sunt* (47.); *And behold three days from the time all these things were done;* in which the want of the Greek verb *ἄγει*, is a demonstrative proof that it was meant to stand for *is.* This being premised, we maintain that the event here related by Luke, must be admitted to have happened the *first day of the week,* a fact which no one has ever denied. That event is: that two disciples said to Jesus already risen though as yet unknown: *To-day is the third day, since these things were done,* namely, that *the chief-priests and princes delivered Jesus of Nazareth to be condemned to death and crucified him.* Therefore—*a*) Christ was crucified on *Friday*—*b*) He celebrated the Pasch at the beginning of the *same day*—*c*) He did not continue dead *three full days.* Consequently—*d*) He was crucified the first day of Azyms, and hence—*e*) there could not intervene a whole day between the feast of Azyms and that of the Pasch, but—*f*) the Pasch necessarily took place on the evening of the 14th day of the month of Nisan, that is, the 17th of March, and—*g*) the feast of Azyms, on the 15th of Nisan, or the 18th of March. Moreover, another thing which the disciples told Jesus, was: *Yea, and certain women,*

LUCEM *fuerunt ad monumentum, venerunt; dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere.* Si ANTE LUCEM *diei Dominicæ* jam Christus resurrexerat, et in hoc conveniunt Marcus, Lucas et Joannes, concludendum non potuisse Matthæum illis verbis, *vespera autem Sabbati,* excludere noctem diei Dominicæ.

102.—*Triduum mortis* Christi igitur constat *aliquot horis diei Veneris, die Sabbati et aliquot horis diei Dominicæ;* triduo nempe communi et humano, uti demonstratum est, non mathematico modo intelligendo. Quum prætèrea demonstratum fuerit, Christum ante finem diei Veneris sepultum fuisse; si *triduum sepulturæ* inquiratur, pro prima die hujus tridui venit *illud solum tempus, quod præcessit ejus finem,* reliquæ duæ veniunt intelligendæ ut in triduo mortis. Hæc autem est doctrina Catholica. Ecclesia igitur Catholica, uti in omnibus, etiam in hoc sapientissime se gessit.

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who, BEFORE IT WAS LIGHT, *were at the sepulchre, came saying that they had also seen a vision of angels, who say that he is alive.* If Christ was already risen BEFORE THE DAWN of *Sunday,* a fact asserted not only by Luke, but also by Mark and John, we are bound to conclude that Matthew, by these words, *on the evening of the Sabbath* did not exclude the night of Sunday.

102.—Hence the *triduum* of Christ's *death* is made up of *a few hours of Friday, the Sabbath, and some hours of Sunday*—a *triduum,* therefore, not in a strictly mathematical sense, but according to the common and broader interpretation. Besides, as we have proved that Christ was buried before the end of Friday; if it be asked how the *triduum* of *interment* is made up; the first day of the *triduum* must be *the time that preceded the close of Friday;* the other two days must be understood as above described in the *triduum* of Christ's death.—This is the Catholic doctrine.—The Church then, in this, as in everything else, has spoken the words of wisdom.

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